

THE GLORIES OF SRI SRI RADHA-SHYAMSUNDAR

The only Deity within the whole creation manifested from the lotus heart of Srimati Radharani and Her self-manifested Deity served by Jagadguru Sri Shyamananda Prabhu in Sri Vrindavan



Sri Krishna Gopalananda Deva Goswami

Sri-Sri-Gauranga-vidhur jayati
Sri-Sri-Radha-Shyamasundara-devo vijayatetamam
Sri-Sri-Shyamananda-prabhuh sharanam
Sri-Sri-Rasikananda-prabhuh sahayah

THE GLORIES OF SRI SRI RADHA-SHYAMSUNDAR

THE ONLY DEITY WITHIN THE WHOLE CREATION MANIFESTED FROM
THE LOTUS HEART OF SRIMATI RADHARANI AND HER
SELF-MANIFESTED DEITY SERVED BY JAGADGURU
SRI SHYAMANANDA PRABHU

2016

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Sri Sri Radha-Shyamsundar Temple

Jagadguru Sri Shyamananda Prabhu Dwar Peeth

One of the prominent Dwar Peeth among the fifty two Dwar Peeth of the Four Vaishnava Sampradayas in the whole world, and the main one among the only two Dwar Peeths of the Madhva Gaudeshvara Sampradaya

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Foreword

Among the seven main temples of the Gaudiya Vaishnava Sampradaya in Sri Vrindavan Dham, the temple of Sri Sri Radha-Shyamsundar, on account of its indescribable characteristics, has a place the hearts of Vaishnavas not only from India but from all over the world. This temple is Jagadguru Sri Shyamananda Prabhu's Dwar Peeth, one of the prominent Dwar Peeths among the fifty two of the four Vaishnava Sampradayas, and the main one among the only two Dwar Peeths of the Madhva Gaudeshvara Sampradaya. Within the whole creation, Sri Shyamsundar (Lala) is the only Deity manifested by the daughter of King Vrishabhanu, Srimati Radharani Herself. She manifested Him from Her lotus heart on Vasanta panchami in 1578 AD, and handed His loving service to the memorable Sri Shyamananda Prabhu, the foremost devotee, a beloved of Sri Krishna and an avatar of Sri Mahavishnu. Beside Sri Shyamsundar stands a Deity of Srimati Radharani (Lali), self-manifested in the treasury of the King of Bharatpur, Rajasthan, in 1580 AD, and was married to Sri Shyamsundar on Vasanta panchami of that same year.

All contemporary Acharyas of the Gaudiya Vaishnava Sampradaya used to visit the grove of Sri Shyamananda Prabhu daily to have darshan of Sri Shyamsundar, the personified Mahabhava in the heart of Srimati Radharani, as well as His Srimati Radharani. Sri Jiva Goswami, Sri Gopala Bhatta Goswami, Sri Lokanatha Goswami, Sri Bhugarbha Goswami, etc. used to feel fortunate and fully satisfied upon having daily darshan of Sri Sri Radha-Shyamsundar. Despite their old age and consequent inability to travel, Sri Raghunatha Dasa Goswami and Sri Krishna Dasa Kaviraja, who would otherwise never leave Sri Radha Kunda, also started visiting Vrindavan to have darshan of Sri Shyamsundar. The author of Sri Govinda-bhashya, Sri Baladeva Vidyabhushana Prabhupada, spent most of his time in Vrindavan in the service of this Deity. In modern times, Srila Bhakti Siddhanta Saraswati Goswami Prabhupada, founder of the Gaudiya Math, Srila Bhakti Saranga Maharaja, founder of the Imlitala Temple, and other Gaudiya Vaishnava Acharyas used to become emotional and cry profusely while having darshan of Sri Sri Radha-Shyamsundar. When A.C. Bhaktivedanta Swami Srila Prabhupada, founder of ISKCON, was living in Vrindavan at the Radha-Damodara Temple, he used to become covered with tears while regularly having darshan of Sri Sri Radha-Shyamsundar.

Following the merciful instruction of the bhajanandi Vaishnava saints of Sri Vrindavan, the first and second editions of this book were previously published, and now this third revised and amplified edition is also being published. Besides presenting the glories of Sri Sri Radha-Shyamsundar this edition also includes the different services regularly offered to Them, Their different festivals, the temple renovation, short life sketches of the Mahanta Goswami Prabhupadas who served in the temple, who are descendants of Sri Navachaitanya, Sri Rasikananda Prabhu, as well as other notable facts about the temple.

If the kind Vaishnava Thakuras who read this book obtain even a glimpse of the divine glories of Sri Sri Radha-Shyamsundar, then considering his effort successful this unworthy author will feel fortunate and satisfied.

The composition of this book was based on the following books:

S. No.	Name of Book	Name of author
1.	Sri Shyamananda-shatakam	Sri Aniruddhavatar
		Sri Sri Rasikananda Prabhu
2.	Sri Shyamananda-rasa-nidhi	-do-
3.	Sri Bindu-prakasha	Sri Acharya Murari
4.	Sri Shyamananda-rasarnava	Sri Krishna Charana Dasa
5.	Sri Shyamananda-prakasha	-do-
6.	Sri Bhakti-ratnakara	Sri Narahari Thakura
7.	Sri Narottama-vilasa	-do-
8.	Sri Sri Rasika-mangala	Srimad Gopijana Vallabha Dasa
9.	Sri Prema-vilasa	Sri Nityananda Dasa
10.	Sri Abhirama-lilamrita	Sri Abhirama Dasa
11.	Kanaka Manjari Sri Sri Shyamananda	Sri Brajendra Nandananda Deva Goswami
12.	Sri Shyamananda Charitra Sudha	Sri Subala Chandra Goswami
13.	Sri Shyamananda Charitamrita and Bhajan Paddhati (Oriya)	Sri Kanhailal Adhikari
14.	Prabhu Sri Shyamananda (Oriya)	Sri Parvati Charana Dasa
15.	Sri Shyamananda Lilamrita and Bhajan Padhati (Oriya)	Sri Narasimhananda
16.	Sri Guru Kripa Dan	Sri Ramadas Babaji Maharaj
17.	Sri Hari-bhakti-vilasa	Srila Gopala Bhatta Goswami

May Sri Sri Radha-Shyamsundar shower Their causeless mercy upon those who have helped beyond expectations to make this publication of Their secret glories possible. This is my earnest request at Their lotus feet.

The unworthy author

DEDICATION

sandrananda-nidhih prasada-jaladhis trailokya-sobha-nidhih
purna-prema-rasamrtaksaya-nidhih saubhagya-laksmi-nidhih
santaptaika-mahanidhir drava-nidhih karunya-lila-nidhih
syamananda-kala-nidhir vijayate madhurya-sampan-nidhih
(Shyamanda-shatakam, verse 1)

This flower like book entitled “The Glories of Sri Sri Radha-Shyamsundar” is delivered as an oblation of devotion at the lotus hands of Sri Shyamananda Prabhu, who is the crest jewel of Sri Navachaitanya, Sri Rasikananda Prabhu, the personified mercy of Sri Krishna’s beloved, Srimati Radharani. He is an ideal personified even for the best devotees on account of pastimes like finding the anklet called “Manjughosha,” which is made of gold encrusted with sapphires and is itself a manifested form of the supreme mercy of King Vrishabhanu’s daughter, Srimati Radharani; on account of receiving from Srimati Radharani a divine tilak named “Shyama-mohana,” which was made with Her anklet and resembles the form of Her lotus foot; on account of receiving the transcendental divine Deity of Sri Shyamsundar from Srimati Radharani Herself; on account of receiving the name “Shyamananda” from Sri Lalita Sakhi; and on account of receiving the name “Kanaka Manjari” from Sri Vishakha Sakhi.

- Sri Krishna Gopalananda Deva Goswami Prabhupada

Sri Shyamananda Prabhu, Lord Sri Krishna's eternal beloved, appeared on the 29th March, Madhu Purnima of the month of Chaitra (Indian Calendar) in 1535 AD in the village Dharendra of the Medinipur district in Gauda Mandal, West Bengal. His father's name was Sri Krishna Deva and his mother's name was Durika Devi. After the untimely departure of each of their newly born children, when Sri Shyamananda Prabhu appeared his parents pondered over how to spare him from Yamaraja's glance, and therefore his childhood name was "Duhkhi" (sad).

From his very childhood Duhkhi's heart was highly enlightened with devotion for Sri Krishna. Upon listening to the narrations of the divine pastimes of Sri Chaitanya Mahaprabhu, Sri Nityananda Prabhu and Their followers, Duhkhi used to become filled with emotion and covered with tears, which would moisten his clothes. Due to his deep love for Lord Krishna sometimes he would weep, sometimes he would laugh, and sometimes forgetting everything, he would dance. In 1553 AD in the month of Phalguna, at the age of 18, his original identity became manifest and he became very restless. In order to take shelter at the feet of his Gurudeva, on a foggy night he gave up his home, which was even better than heaven and was full of rich relatives, and without informing anyone he departed for the holy place called Ambika located in the vicinity of Sri Navadvip. Having lost the sense of good and bad on account of his unrestrainable attraction for the shelter at the feet of his Gurudeva, he crossed rivers and streams, hills and plains, open fields and forests full of ferocious beasts, and he reached Ambika very exhausted and emaciated, where he surrendered at the feet of Sri Hridaya Chaitanya Adhikari Thakura, a disciple of Sri Gauridasa Pandita (Subala Sakha of Braj). He was initiated into the Sri Krishna mantra on the Phalguni Poornima of 1554 AD, and after initiation Gurudeva named him "Duhkhi Krishna Dasa."

Despite regularly listening to the narrations of Lord Krishna's pastimes, chanting japa, cleaning the temple, and serving his Guru, etc., he could not fulfil the desire within his heart. Therefore with the permission of his Gurudeva, Duhkhi Krishna Dasa left Ambika to go on pilgrimage to all the holy places of India. Having visited Vrindavan and many other places of pilgrimage, in 1562 AD he came back to his birth place, Dharendra. In order to fulfil the wishes of his parents he then married Srimati Gauranga Devi. However due to his unrestrainable attraction for Braj Dham he could not stay at home for a long time. Thus after having darshan of his Gurudeva's feet, he came back to Braj Dham once again in the year 1566 AD. Sri Vrindavan is adorned with very enchanting forests, fresh desire trees and paths made of different kinds of precious gems. It appeared as if the Rasa of the divine love of Sri Sri Radha-Shyamsundar was showering everywhere in this divine forest. Having seen such a wonderful Vrindavan, Duhkhi Krishna Dasa started offering obeisances to this land again and again, repeating the following words:

*ananda-vrnda-paritundilam indiraya
ananda-vrnda-parinandita-nanda-putram
govinda-sundara-vadhu-parinanditam tad
vrndavanam madhura-murtam aham namami*

The groves of Sri Vrindavan replete with large trees, enchanting Tamal trees, joyful Ashok trees, beautiful jasmine, blossomed Palash flowers (Butea frondosa), blossomed Kadamba flowers, and virtuous parrots and starlings delighted Duhkhi Krishna Dasa. Sri Vrindavan was also embellished with fresh, fragrant flowers such as Bakula (Mimusops elengi), Champaka, red amaranth and pomegranate flowers, and it was surrounded by beautiful gardens which fascinated the hearts of even the demigods.

While roaming around Braj Mandal, Duhkhi Krishna Dasa reached Nandagram, which was surcharged by the bliss of the childhood pastimes of Sri Shyamsundar. After seeing the house of Nanda

Baba, the King of the cowherd men, he bowed down again and again to this village and his chest became wet with tears of love. From Nandagram, Duhkhi Krishna Dasa visited the place of Sri Vrishabhanu known as Barsana. After visiting the house of Sri Vrishabhanu in the company of virtuous saintly persons and having darshan of the transcendental residence of Srimati Radharani, he experienced the supreme bliss that he longed for. After that he went to have darshan of Govardhan and on seeing this best of hills which is non-different from Sri Shyamsundar, he remembered the Dvapara-yuga pastime of Lord Krishna lifting Govardhan and became thrilled. Although he was very learned, he started dancing without any embarrassment like a simpleton while glorifying Giriraj Govardhan with a choked voice in the following words:

*saptaham evachyuta hasta-pankaje
bhrngayamanam phala-mula-kandaraih
samsevyamanam harim atma-vrndakair
govardhanadrim shirasa namami*

During the circumambulation of Sri Giriraj Govardhan he had darshan of Sri Sri Radha Kunda and Shyama Kunda. Seeing those two ponds full of nectarean sweet water and enchanting blossomed lotuses, surrounded by groves, he considered his eyes fortunate and successful. Having touched the transcendental water of both ponds, he started to feel as if this unsurpassable ocean of material existence were just like the hoof-print of a cow. Having bowed down to both ponds with devotion, with folded hands and a heart full of loving emotions he started to recite the following verses:

*sri-krsna-kunda-yama-danda-vikhanda-shaunda
mam mandayadya-nija-chanda-pratapa-vrndaih
yaih papa-rashi-paritapa-kulam vidhuya
sri-krsna-chandra-pada-sevana-bhajanam syam*

*duran nishamya mahimanam ativa ramyam
gandharvika-sarasi dina-janashrayam tam
prapto 'smi te savidham atra tatha tanu tvam
karunyam isha-yugalam mayi sat-krpam syat*

(Sri Bindu-prakasha, 32-33)

Becoming full of eagerness, from there Duhkhi Krishna Dasa went to Yavat, the village of Srimati Radharani's in-laws. Looking around this beautiful place again and again, he remembered the narrations of the wonderful activities of Srimati Radharani, and his body became surcharged with devotional emotions and his eyes started shedding tears out of love. In this way, after roaming around several places he then reached Vrindavan. Having darshan of Sri Govinda, Sri Gopinatha and Sri Madana Mohana near Keshi Tirtha, he became overwhelmed with divine loving emotions and lost consciousness. Wherever he had darshan of the deities of Lord Krishna he would also see the deities of Srimati Radharani, for how can one see the moon without its rays?

When Duhkhi Krishna Dasa visited Radha Kunda again he met Sri Raghunatha Dasa Goswami and Sri Krishna Dasa Kaviraja. Sri Raghunatha Dasa Goswami sent him to Vrindavan accompanied by a Braj resident named "Dasa" to meet Sri Jiva Goswami. As soon as Duhkhi Krishna Dasa met Sri Jiva Goswami and paid his obeisances at his lotus feet, Sri Jiva Goswami felt thrilled with divine ecstasy in body and mind. Sri Jiva Goswami thought that the wait for him had at last come to an end after such a long time. Sri Srinivasa Acharya, an avatar invested with the loving emotions of Lord Sri Chaitanya Mahaprabhu, and Sri Narottama Dasa Thakura, an avatar invested with the loving emotions of Sri Nityananda Prabhu, had already come to live in the vicinity of Sri Jiva Goswami. Now an avatar of the loving emotions of Sri Advaita Acharya, Duhkhi Krishna Dasa, had also arrived there. Sri Jiva Goswami

then became absorbed in thoughts to put in practice a plan in the near future. With the help of this “Triveni” (confluence of three), he wished to actively preach about the pure loving Rasa of the inhabitants of Vrindavan as taught by Lord Chaitanya Mahaprabhu.

The residents of Braj started to feel great affection for Duhkhi Krishna Dasa and became very attracted by him after seeing his tall and golden body, long arms reaching the knees, charming eyes, curly hair, broad chest, beautiful limbs and above all, his extraordinary devotion, Vaishnava humility, good behaviour, and steady worship, etc. On account of his virtue, he was the treasure of the hearts of Sri Srinivasa and Sri Narottama Dasa, and for Sri Jiva Goswami, he was the apple of the eye. Sri Jiva Goswami advised him to simply study the scriptures, listen to Sri Krishna Katha, and chant Hari Nama on beads, but Duhkhi Krishna Dasa did not feel satisfied with this and requested him again and again for the opportunity to render some service.

Sri Gauridasa Pandita (Sri Subala Sakha) was one of Lord Krishna’s friends in His childhood pastimes, thus because Duhkhi Krishna Dasa was his grand-disciple, he was also a worshipper in the mood of friendship (sakhya-bhava). After coming in contact with Sri Jiva Goswami and understanding that the mood of conjugal love (madhura-bhava) is the ultimate, he started to long for the opportunity to render service to Sri Sri Radha-Shyamsundar in the bowers of Vrindavan. Duhkhi Krishna Dasa insisted to be instructed on the spiritual practices (sadhana) and mode of worship (bhajan) which would enable him to attain the qualification to perform such service in the bowers of Vrindavan. Sri Jiva Goswami, considering him a very worthy aspirant, started to instruct him on all spiritual practices of the mode of worship in spontaneous love (raganuga) as taught by Sri Rupa Goswami (Sri Rupa Manjari). From then on, remaining in meditation in his underground bhajan kutir and following the merciful direction of Sri Rupa Manjari, with a joyful mind completely absorbed in bhajan, Duhkhi Krishna Dasa became immersed in the continuous loving service of Sri Sri Radha-Shyamsundar during the eight periods of the day.

Becoming satisfied with Duhkhi Krishna Dasa’s one pointed determination and devotional practice, at last Sri Jiva Goswami gave him the rarely attained right to clean the groves. From then on Duhkhi Krishna Dasa was sometimes absorbed in meditation, sometimes in loudly doing Hari Nama kirtana, sometimes in chanting his ishta-mantra on beads in full bliss, and just before sunrise, with a pure mind he swiftly cleaned the groves with a broom and scraper. In this way, after spending twelve years performing such sadhana very diligently, Duhkhi Krishna Dasa realized his eternal original constitutional form (nitya-siddha-svarupa).

One night while sitting in his underground bhajan kutir, Duhkhi Krishna Dasa was deeply immersed in remembering the sweetest pastimes of Sri Sri Radha-Shyamsundar during the eight periods of the day. In his meditation on the pastimes, he saw that Sri Shyamsundar was absorbed in enjoying graceful dancing and singing with the doe-eyed damsels of Braj in a bower. Srimati Radharani and other Sakhis had formed a circle around Sri Shyamsundar by holding each other’s hands, and thus He looked like the moon encircled by the stars. All of them were immersed in that mellow dance. Some Sakhis played string instruments while some were sang melodiously. Sometimes Sri Shyamsundar danced with them, and sometimes He watched as Srimati Radharani danced. All of them were plunged in the bliss of dancing and singing. At that moment, to give more joy and pleasure to Sri Shyamsundar, Srimati Radharani started a very attractive and sweet divine dance in a very charming metre. During that fast-paced dance a golden anklet named “Manjughosha” studded with sapphires, fell from the left foot of Srimati Radharani, but because all of them were absorbed in the dance, nobody noticed it and the anklet

thus remained on the ground. When the dance was over, Kishora and Kishori (Sri Krishna and Srimati Radharani) went to sleep in the grove on a bed studded with jewels. Peeping through a small opening in the window, the Sakhis considered their eyes fortunate for seeing the sweet Couple united.

When the night ended, the Sakhis woke up at the call of the pet female monkey named “Kakkhati” that always knows the right time, and they went to awaken Sri Sri Radha-Shyamsundar. Feeling embarrassed, the Divine Couple left for Their respective homes although They did not wish to. After Them, the Sakhis also went back to their respective homes.

The following morning, carrying a broom and a scraper and being determined to make a special effort, Duhkhi Krishna Dasa went to clean the groves and the place of the Rasa dance. On account of the dance, on that day there were trampled creepers here and there and the trees and creepers were full of flowers of uncommon beauty. In the middle of the grove there were footprints of Sri Sri Radha-Shyamsundar here and there. On seeing those footprints Duhkhi Krishna Dasa became surcharged with divine loving emotions and started rolling on the ground. Later on, somewhat keeping his soberness, he started cleaning the groves with a broom when all of a sudden he saw a golden anklet:

taru-mule dekhila kanaka vankaraje
(Sri Shyamananda-prakasha 1.45)

By the influence of Yoga-maya, in the course of this transcendental episode Duhkhi Krishna Dasa forgot the pastimes of the previous night and became perplexed upon seeing that lying under a pomegranate tree in the middle of the grove was an unusual golden anklet encrusted with gems, and which illuminated all directions with its glitter. “To whom would belong this transcendental anklet, which is beyond the grasp of the mind and the senses and dazzles the vision?” Thinking in this way over and over, Duhkhi Krishna Dasa was becoming anxious when he suddenly heard a voice from the sky: “Keep this very carefully.”

ittham vishankita-manah kila yatnatah sa
rakseti vacam asharnod asharrinim sah
(Sri Bindu-prakasha, 55)

Upon hearing this ethereal voice all his distress was mitigated and Duhkhi Krishna Dasa felt great bliss. As soon as he picked up the anklet and touched it to his forehead, his hairs stood on end, his body started shaking and he started to shed tears of joy. The eight bodily transformations due to emotion (ashta-sattvika-vikara) such as perspiration, trembling, tears, standing of the hairs on end, etc., appeared in his body, and being surcharged with loving emotions he started dancing. He became totally perplexed about what to do, and “Radhe Radhe” were the only words coming from his lotus mouth. With great effort he recovered his soberness and then hid the anklet under his shawl, put it between the creepers, and started cleaning the place of the Rasa dance and the groves, etc.

At that time, searching for Her anklet in the company of Her well-wisher Sakhis, Srimati Radharani arrived at that place in disguise, covering the beauty of Her limbs to avoid alerting the attention of people. Raseshvari Srimati Radharani stood behind a creeper along with Her dear friend Vishakha, and prompted Sri Lalita Sakhi to approach Duhkhi Krishna Dasa to look for that best of anklets. Approaching Duhkhi Krishna Dasa in the guise of a poor old brahmana lady, Sri Lalita Sakhi told him: “O Krishna Dasa! Yesterday evening my newly married daughter-in-law went to fetch water from the Yamuna and came here to pluck flowers, but having suddenly seen a tiger (Lord Shyamsundar) standing just next to her, she was startled and ran away. In this frenzy, an anklet from her left foot opened and fell down here in Nidhuvan, but she didn’t notice it then. If you have found it, please give it to me.” (Formerly Nidhuvan consisted of a vast area. It is located on the eastern side of the road of the Temples of Sri Sri Radha-

Shyamsundar and Sri Sri Radha-Damodar, while Nikunjavan, or Seva Kunj, is located on its western side. However due to the construction of many temples, mathas, ashramas, houses, etc., Nidhuvan is now limited to a small area. At that time, the place where Sri Shyamananda Prabhu found Srimati Radharani's anklet was part of Nidhuvan. The place where the anklet was found is located just after the temple of Sri Sri Radha-Shyamsundar and before the temple of Sri Sri Radha-Damodar, both of which are situated in the Seva Kunj. This is the spot where the Samadhi of Sri Shyamananda Prabhu is located, and since 1578 AD there is a memorial altar marking that this is the supremely holy place where the anklet was found. However some selfish individuals have been preaching that Sri Shyamananda Prabhu found Srimati Radharani's anklet at the Jhadumandal, which is false and a hoax.)

Hearing these very sweet words from Sri Lalita Sakhi, Duhkhi Krishna Dasa felt great pleasure, and with a delighted heart enquired from her with great curiosity, "Dear lady, may I know who you are? Where do you live? Kindly introduce yourself and satisfy my curiosity."

Sri Lalita Sakhi said, "O great saint, best of those whose mind is peaceful! I am a brahmana lady from Kanya Kubja. My house is near the Yavat village in the Mathura district, and my name is Sri Radha Dasi. I came to talk to you because you regularly clean the groves. Have you found a very resplendent and special anklet? Tell me the truth, for saintly persons can never tolerate affliction in the hearts of others."

Having many doubts in his mind, Duhkhi Krishna Dasa humbly said, "O candid lady, who is always kind to the afflicted! Your guess is correct. I have found a supernatural, transcendental, divine golden anklet encrusted with sapphires. However, by the mere touch of that dazzling special anklet I became surcharged with divine love for Srimati Radharani, and I felt such a divine happiness in my heart that I am fully convinced that it cannot belong to any ordinary lady of the mortal world. Certainly there must be some mystery in connection with that anklet. There is an old saying that wonderful things can belong only to deserving wonderful people and never to unqualified people. We have to agree that this is totally correct. Your daughter-in-law is certainly an inhabitant of this mortal world, and therefore that anklet could never belong to her. Since you also seem to belong to this world, my mind is not at all inclined to give you that divine anklet. Moreover, as you are dressing in such old and torn clothes, it is clear that you are poverty-stricken. It doesn't seem at all reasonable that the daughter-in-law of an old brahmana lady could wear a golden anklet encrusted with sapphires. Nevertheless, if your daughter-in-law comes here personally and shows me that on her other foot she is wearing another anklet exactly like this one I found, then I can give it to you. In the presence of five to ten witnesses from your village, I will then give you that very costly anklet."

Hiding behind the creepers, the daughter of Sri Vrishabhanu, Srimati Radharani, accompanied by Sri Vishakha and the other Sakhis, was listening to the conversation between Sri Lalita and Duhkhi Krishna Dasa. Seeing that Sri Lalita was not able to win over Duhkhi Krishna Dasa with her cleverness, Srimati Radharani Herself came out from behind the creepers and, full of kindness, spoke to Krishna Dasa, "O pious saintly person! You said that the divine anklet does not deserve to be given to any person of this mortal world. However are not all moving and non-moving beings of Vrindavan divine? Has any ordinary or mundane object got the right to enter Vrindavan?"

Duhkhi Krishna Dasa replied with great cleverness, "Dear lady, your statement that all objects in Vrindavan are divine is completely true. But although they are all transcendental, they don't appear to be

so to our present eyes. All scriptures and learned men agree that although the land of Sri Vrindavan is full of touchstones (chintamani), it appears to us as if made of dirt.”

Hearing the conversation between both, the very clever Lalita Sakhi glanced upwards and mildly smiled. Keeping in mind what they came to do, she confidentially spoke to Duhkhi Krishna Dasa, “O intelligent one! Your words are true. The anklet you have found is really divine, and its owner is also divine.”

Having heard those words, Duhkhi Krishna Dasa became a bit perplexed and addressed the old lady, “Dear ladies, my little intelligence is not able to grasp the meaning of your words. So being, how can I understand what you intend to do? You are an ocean of mercy, and I am very eager to know your intentions. Kindly remove my doubts.”

Then Sri Lalita Sakhi, who is full of transcendental secrets, said, “O best of merciful saints! The lady with a smiling face standing on my right side is the owner of that divine anklet found by you. The name of this lady is Srimati Radhika, the dear daughter of King Vrishabhanu and the beloved of the son of the King of Gokula. She resides in the Yavat village and is adorned with transcendental qualities.”

After this transcendental introduction Duhkhi Krishna Dasa became astonished and felt thrills all over his body. He became dumbstruck and overwhelmed by emotions. Composing himself, with great submissiveness he started praying, “O merciful One! I am very sad. How did this anklet fall from the lotus foot of Srimati Radharani, Who is endowed with the most exalted qualities and is adorned with jewels? Although this incident is confidential, please quickly reveal it to me for as long as I don’t hear the whole case my mind won’t find peace.”

The merciful Sri Lalita Sakhi then told him, “Dear Krishna Dasa, although this episode is very confidential and mysterious, since you have attained perfection in the path of loving devotion, you have become a qualified candidate to taste this pastime and therefore I will briefly narrate it. Listen. On a pleasant night embellished by the moonshine, when the stars started shining in the sky, when a fresh breeze started to blow slowly gently and the flowers were full of bees, then being replete with all of Cupid’s opulences, Shyamsundar, the son of Nanda Maharaja, became absorbed in amorous pastimes, chanting and dancing very gracefully with the moon-faced damsels of Braj. At that time, due to Srimati Radharani’s fast paced dance, a golden anklet encrusted with sapphires and named Manjughosha slipped from Her left foot and without Her knowledge fell down in the arena of the dance. At the end of the dance, Sri Sri Radha-Shyamsundar enjoyed loving exchanges on a bed made of jewels inside the bower and then went to sleep. When the night ended, upon seeing Sri Sri Radha-Shyamsundar immersed in the ocean of Rasa, Kakkhati appeared on a nearby tree and recited the following scary verse:

*prodyad-arkamshu-jatila
satam vandyarunambara
tapasviniva puratah
pratah-sandhyeyam agata*

“The morning twilight, which is praised by saintly persons, has come. Mixed (jatila) with the rays of the rising sun, it looks like an ascetic dressed in red garments.”

“As soon as Sri Sri Radha-Shyamsundar heard the word *jatila* (the name of Srimati Radharani’s mother-in-law) in the above verse, they became very scared and restless and felt deeply sorry because their happiness was broken. Full of worries and desiring to go back to Their respective homes, They quickly left the arena of the Rasa dance accompanied by the Sakhis, carefully looking in all directions on the way. Srimati Radharani’s restless eyes looked beautiful like a doe that had strayed from her flock. However she didn’t notice that her golden anklet had fallen on the ground.

“When Srimati Radharani arrived home, as soon as She looked at Her left foot, She became apprehensive and spoke to the Sakhis, ‘Dear friends, yesterday evening, with great affection my mother-in-law gave me a golden anklet encrusted with jewels. However that anklet slipped from my foot and might have fallen somewhere on the grove, on the path, or in the dance arena. Now you should decide what to do in this situation.’

“Hearing that one Sakhi said, ‘As You were running very fast, the anklet must have certainly fallen on the way.’ Another Sakhi said, ‘For sure the anklet must have fallen on the grove.’ Yet another Sakhi said, ‘The anklet must have definitely fallen in the dance arena.’ When the lotus-faced Sakhis were arguing in this way, the supremely intelligent Vrinda Devi, the best among the Sakhis, arrived there and spoke the following words, ‘Don’t worry. I’ve heard from the parrot named Vichakshana that a very fortunate gentleman has found the anklet on the arena of the Rasa dance. Accompanied by the auspicious Gandharvika, Srimati Radharani, all of you should now go to that enchanting spot and after requesting that gentleman to give you the anklet, you should bring it back.’ After hearing these words from Vrinda Devi the Sakhis addressed Srimati Radharani, ‘Dear Radhika, to get back the anklet please go to the place of the Rasa dance with some of Your special companions.’”

Sri Lalita Sakhi further told Duhkhi Krishna Dasa, “O fortunate and intelligent Krishna Dasa! After due deliberation, we decided to secretly come to meet you. We have to get back before the harsh-tongued Jatila wakes up. Kindly ponder over the matter and quickly give us that anklet. In exchange for it you may ask for any desirable object. We will certainly fulfil your wish.”

Having heard this supremely gladdening narration from Sri Lalita Sakhi, who is affectionate towards those who are humble, he fell at her feet with a thrilled mind. Taking the Manjughosha anklet from under his shawl, he touched it on his head, and after giving it to her, with folded hands he spoke the following words, “O supremely merciful lady! If you want to give me a boon, then please show me your divine original form.”

ke tumi, tomar rupa dekhiba se ami

(Sri Shyamananda-prakasha, 1.75)

“Who are you? I want to see your real form.”

Sri Lalita Sakhi then said, “Dear Krishna Dasa, it is not possible for you to behold my original transcendental form with your material eyes. Moreover, would you be able to remain calm?” Duhkhi Krishna Dasa again humbly requested, “Devi, if you be merciful upon me then even the impossible can be possible. Considering me your devoted servant, kindly show me your original divine form.” Being pleased with him, Sri Lalita Sakhi then kindly told him to close his eyes and gave him divine vision. The greatly fortunate Krishna Dasa then started to behold her original divine form.

suddha-kanchana-gunjabha subhra-vastra sulochana

koti-kandarpa-lavanya kotindu-lalita-sakhi

(Sri Shyamananda-prakasha, 1.82)

Having the darshan of Sri Lalita Sakhi’s original form, he started trembling with an unrestrained wave of love and fell down on the ground unconscious. Feeling affectionate towards him, Sri Lalita Sakhi then touched him with her soft lotus hand and gave him steadiness of mind. After regaining his senses and being assured by her that he had nothing to fear, he submitted the following request at her feet, “Devi, I would like to obtain the right to serve Sri Sri Radha-Shyamsundar in the eternal sublimely sweet pastimes

in the bowers in the eternal Goloka Vrindavan. Kindly bless me with this fortune.” The merciful Sri Lalita Sakhi then told him, “O fortunate one! Only after giving up this mortal body will it be possible for you to attain eternal service in the eternal pastimes of Sri Sri Radha-Shyamsundar. If you have any other desire then tell me and I will certainly fulfil it.” Being reassured by these words of the merciful Sri Lalita Sakhi, Duhkhi Krishna Dasa submitted the following request:

mor vancha ei rair charana dekhite
kon upaye darshana karaha turite
(Sri Shyamananda-prakasha, 1.106)

“My wish is to have darshan of Srimati Radharani’s lotus feet. Please quickly make it possible by any means.”

Hearing his request, Sri Lalita Sakhi became very worried but Srimati Radharani, standing nearby in disguise, also heard it and mercifully told her, “Lalita, give him my mantra and after he bathes in my Kunda he will assume the form of a manjari and will then be able to have my darshan. Therefore, act accordingly for Duhkhi Krishna Dasa is very dear to Me.”

Following Her directions, Sri Lalita gave him Srimati Radharani’s siddha-mantra which consists of fifteen syllables and is full of six divine opulences, and Sri Vrinda Devi then took him to Radha Kunda. After taking bath in Radha Kunda and chanting the siddha-mantra, Krishna Das surprisingly attained the transcendental form of a Manjari. All those present there became perplexed upon seeing that Manjari form, which was bright like molten gold, whose waist was thin like that of a lion, whose breasts were raised and large, and whose eyebrows bewildered even Cupid. Wearing two pieces of silken clothes embroidered with bumblebees, she placed the Manjughosha anklet on her head, and following Sri Lalita Sakhi and Sri Rupa Manjari, she entered Srimati Radharani’s temple in the bower. The merciful Lalita Sakhi then presented her at the reddish lotus feet of Srimati Radharani with the following words, which were sweet and humble, “Dear Radhika, please show Your supreme mercy by putting Your soft lotus feet on the head of this very submissive Manjari and consider her as one of Your associates.”

After hearing these words, Srimati Radharani said, “This girl was previously known as Sri Krishna-priya and was one of my companions. Therefore I will give her special mercy and make her famous among my associates.” Having spoken thus, Srimati Radharani gave the following direction to Sri Lalita Sakhi:

ihare nupura cinha diyata apani

(Sri Shyamananda-prakasha, 1.125)

“Make a mark on her forehead with my anklet.”

Following Srimati Radharani’s merciful direction, Sri Lalita Sakhi touched the golden anklet on the forehead of that Manjari and by its mere touch the previous tilak in the form of a temple of Lord Hari (Hari-mandir) immediately turned into a tilak in the form of Sri Radha’s lotus foot. Then Srimati Radharani mixed sandal, camphor and honey with the saffron smeared on Her breasts, rubbed the mixture on a moonstone, and using the extremity of the anklet, with Her own hand She affectionately made a resplendent dot in the middle of the new tilak on the forehead of that doe-eyed Manjari.

Seeing that, Sri Lalita Sakhi said “O blissful and merciful Radhika! This unique tilak with a resplendent dot in the middle made by Your own lotus hand will become known as ‘Shyama-mohana.’”

**nasarddham keshha-paryantam urddhva-pundram sushobhanam
madhye krpa-bindu-yuktam tilakam syama-mohanam**

(Sri Shyamananda-prakasha)

Sri Lalita Sakhi further said, “Being very favoured by Her, this girl has given so much joy to Srimati Shyama (Radharani) therefore from today onwards her name will be ‘Shyamananda.’” When Sri Vishakha Sakhi saw how Duhkhi Krishna Dasa had assumed the form of a manjari, which was resplendent like gold, she became elated and addressed her as “Kanaka Manjari.”

Srimati Radharani, Who is blissful love personified, then addressed Kanaka Manjari in the following words, “Dear Krishna-priya, as you give joy to Madhusudana and also give pleasure to my eyes, you are eternally dear to Me just like Lalita and Vishakha.”

Rejoicing at Srimati Radharani’s words, Sri Lalita and Sri Vishakha offered obeisances to Her and said, “By Your mercy Kanaka Manjari has attained extraordinary greatness. By good fortune, having found Your anklet under a pomegranate tree in the grove, she became situated among Your special associates. Oh, this Kanaka Manjari is blessed and very glorious. Being now counted among Your special associates, even the wives of the demigods, such as Shachi, Savitri, etc., will always seek her feet.” At that moment, Kanaka Manjari placed that divine anklet on the left foot of Srimati Radharani.

After that, Srimati Radharani addressed her again, “Dear Kanaka Manjari, along with my associates, you have given me so much joy. Now go back to the mortal world to execute the mission entrusted to you. By my mercy the sweet remembrance of all that happened will always give you happiness.”

Hearing these words Kanaka Manjari became very afflicted and started wailing. With tears in her eyes she said in a choked voice, “O Srimati Radharani, You are always very merciful towards the afflicted. Once You have taken an unfortunate person like myself to Your lotus feet by Your causeless mercy, please do not send me again to the mortal world, which is burning by the influence of Maya. As You have given me this rarely attained opportunity to serve Your reddish lotus feet, now please do not turn me away.”

Upon hearing this pitiful supplication from Her dear companion, the most compassionate Srimati Radharani felt deeply pained. Extending Her hand so as to assure Kanaka Manjari that she had nothing to fear, and affectionately looking at her, She said, “My dear eternal companion, because you are one of my best and most loving associates, you became an inhabitant of the mortal world for a special purpose. Your duty is to uplift the conditioned souls in the mortal world. Once you have accomplished this mission you will be engaged in My eternal service in My eternal abode. However, as you are becoming dejected, pale and afflicted due to separation from Me, I am therefore giving you my life and soul, this Deity of Sri Shyamsundar. By serving Him with love and dedicating your life to Him, you will be able to forget the distress due to separation from Me. Having darshan of this Deity and serving Him, the inhabitants of the mortal world will also obtain the most desirable things.”

Having spoken these words, Raseshvari, Srimati Radharani glanced affectionately upon Sri Shyamananda Prabhu in the form of Kanaka Manjari, and showing Her divine mercy, gave him the transcendental Deity of Sri Shyamsundar, manifested from Her lotus heart.

**hrdaya-kamala haite prakatila mahabhavera sara
gopika-ramana radhika-bhartta shyamasundara nama jara
pranera adhara vidhu-mukhira lalita laiya
kanaka-manjari shyamanande dila samarpiya**
(Sri Shyamananda-rasa-nidhi, 3)

“From Her lotus heart was manifested Sri Shyamsundar, the essence of Mahabhava, the beloved of the Gopis, and Sri Radhika’s husband. Taking this Deity, Who is like the life and soul of Srimati Radharani, Sri Lalita Sakhi presented Him to Sri Shyamananda Prabhu in the form of Kanaka Manjari.”

At that moment, revealing the greatness of that divine Deity with Her own lotus mouth, Srimati Radharani addressed Sri Shyamananda Prabhu in the form of Kanaka Manjari, “Dear Shyamananda, afflicted by the Age of Kali, the souls are short-lived and devoid of any spiritual practice and method of worship. For the easy deliverance of those souls I am giving you this Deity, and because of you, people will obtain this rare opportunity.”

Srimati Radharani continued:

“1. **Whoever shall have darshan of this Deity even once with devotion** shall obtain Prema Bhakti and go to the rarely attained divine abode of Sri Krishna and never be born again. Misfortunes, poverty and heinous sins shall not enter his home;

“2. **Whoever shall regularly have darshan of this Deity** shall go to the rarely attained divine abode of Sri Krishna accompanied by ten past and ten future generations. In this world, accompanied by sons, grandsons and other relatives, they shall enjoy life in happiness, wealth and opulence desired even by the demigods. They shall move around fearless like a lion freed from the blazing trap of the threefold miseries caused by one’s mind, by other living entities, and by natural forces;

“3. **Whoever shall regularly cleanse the temple of Sri Shyamsundar** shall go to the heavenly planets and after enjoying all pleasures there, they shall attain the abode of Lord Krishna as one of His attendants and obtain the bliss of His service. **If one regularly smears the temple with cow dung after cleansing it**, then the relatives of their mother, father and spouse will never go to hell;

“4. **Any pious person who shall place a flag on the top of the temple of Sri Shyamsundar and shall decorate the temple with banners** shall immediately become free from all sins committed since birth;

“5. **A fortunate great soul who shall regularly worship this Deity** shall attain the power to deliver the whole world and all his desires will be fulfilled;

“6. **A fortunate person who shall give new garments to this Deity** shall reside on the Moon planet and then attain bliss in the abode of Lord Hari. They shall become rich, fortunate, disease free, and attractive. They shall obtain the fruits of having performed the Ashvamedha and the Rajasuya Yajnas and then live eternally in the abode of Lord Hari;

“7. **A rich person who shall offer precious ornaments studded with pearls and gems to the Deity of Lord Shyamsundar** shall become the emperor of the whole earth, the destroyer of the enemies, free from all sins, dear to the ladies, and supremely fortunate, and after obtaining the fruits of having performed the Ashvamedha and the Rajasuya Yajnas, he will reside eternally in the abode of Lord

Krishna. If being full of devotion, **one shall have the fortune of even once having the darshan of Sri Shyamsundar adorned with golden ornaments**, seven generations of their relatives will be delivered.

“8. A pious person who shall offer to the Deity flower ornaments, an umbrella made of flowers, a pavilion made of flowers, a bed made of flowers, etc. shall obtain the best objects of enjoyment, amusement and pleasure, and at the end shall go to the eternal abode of Lord Shyamsundar.

“9. A fortunate person who shall offer first class foodstuffs and beverages to the Deity shall have all their good wishes fulfilled. They will become long-lived, rich, powerful, handsome, attractive, and free from worries and diseases. They will obtain the fruits of having performed the Agnishtoma, Atiratra, Ashvamedha and Rajasuya Yajnas, and at the end shall attain the supreme abode of Lord Krishna;

“10. Whoever shall circumambulate the temple of Sri Shyamsundar four times with a heart full of devotion shall obtain the fruits of having circumambulated the whole universe, having visited all holy places, and having bathed in all of them. They shall become free from all sins, attain the fruits of having performed ten Ashvamedha Yajnas, and at the end shall be carried by a swan to Lord Krishna’s own abode. They will never be born again and all their good wishes will be fulfilled;

“11. A fortunate person who shall have darshan of Sri Shyamsundar during the Arati shall obtain the fruits of all worship, mantras and rituals previously performed, even if these were given up. Millions of sins committed, even the killing of a brahmana or illicit intercourse, shall be destroyed and at the end they shall attain the supreme abode of Lord Krishna;

“12. If a fortunate person shall construct, renovate and cleanse the temple of Sri Shyamsundar, then ten thousands of past and future generations in their family shall go to the abode of Lord Krishna. All the sins committed by them shall be burnt into ashes and they shall very soon attain the bliss of serving Lord Krishna.

“O Shyamananda, beloved of Sri Krishna! I am delivering this Deity to you for the welfare of the world. As long as you live in this mortal world you should keep yourself engaged in the loving service and worship of this Deity. After that you will come back to my eternal service in the eternal abode.”

Sri Lalita Sakhi then said to Sri Shyamananda Prabhu, “Dear Shyamananda, except for Sri Jiva Goswami, you should not reveal this very confidential pastime to anyone else. I am telling you the truth, if you dare to make it public you will embrace death and will be deprived of the mercy of Srimati Radharani! If you ever face any adversity, by merely uttering the divine Radha-mantra given to you by me, you will be able to directly have my darshan.”

After bestowing their mercy upon Sri Shyamananda Prabhu in the form of Kanaka Manjari, Srimati Radharani, Sri Lalita, Sri Vishakha and the other Sakhis then disappeared from the grove.

After that, according to Srimati Radharani’s desire, Kanaka Manjari then recovered her previous form as Sri Krishna Dasa and went out of the grove. By the touch of Srimati Radharani’s divine anklet, Sri Krishna Dasa’s iron scraper which he used to remove weeds had become gold. On his forehead was the “Shyama-mohana” tilak in the form of Sri Radha’s foot, having a resplendent dot in the middle; on his chest was written “Shyamananda”; under his arm was a golden scraper; and on his head was a divine deity. Shedding tears, his heart overwhelmed by love, he thus arrived at Sri Jiva Goswami’s hut. As soon as he looked at him, Sri Jiva Goswami became astonished. Sri Krishna Dasa’s previous fair complexion had now turned golden. In place of the “Harimandir Tilak,” his forehead was now adorned with a Nupur Tilak in the shape of Srimati Radharani’s foot, with a resplendent dot in the middle. In place of an iron

scraper, he was now carrying a shining golden scraper. Above all, on his head was a wonderful and extremely beautiful Deity of Lord Krishna in a three-curved posture. Carrying Him, Sri Krishna Dasa looked as if immersed in an indescribable realm of transcendental emotions.

Struck with wonder, Sri Jiva Goswami asked “O Krishna Dasa! Where have you been all this time? How has your fair complexion changed into this extraordinary golden complexion? Tell me everything about this mysterious incident with all frankness. Today you have definitely been blessed either by Sri Krishna or by the daughter of Sri Vrishabhanu, Srimati Radharani. Tell me the truth.”

Sri Krishna Dasa took Sri Jiva Goswami to a lonely place, and with his heart overwhelmed by emotions and in a choked voice, he narrated that whole confidential pastime as well as the clear warning from Sri Lalita Sakhi that except for him, he should not reveal this incident to anyone else. Hearing how Srimati Radharani had bestowed extraordinary mercy upon Sri Krishna Dasa, Sri Jiva Goswami, who was usually very sober, could not check himself. All of a sudden, he became mad with joy and started dancing like a boy, his heart full of transcendental loving emotions. Profuse tears of love were flowing from his eyes like a stream.

He embraced Sri Krishna Dasa very tightly and spoke the following words in a faltering voice, “Dear Krishna Dasa, you are the most blessed in all the three worlds, for up to the present day Srimati Radharani has not directly shown such mercy upon anyone else. As you have received the direct mercy of the daughter of King Vrishabhanu, by touching your body, today I also became blessed. O Krishna Dasa! Today I am completely sold out to you on account of your indescribable love. Oh, Raseshvari was so merciful unto you! Just by thinking about it I am feeling thrills in my body.” He further said, “From now on you will be known now among the Vaishnavas by the name given by Sri Lalita, ‘Shyamananda’ and the ‘Shyama-mohana’ tilak will be known as ‘Shyamanandi’ tilak. This transcendental, divine Deity, the life and soul of Srimati Radharani and Her supreme mercy personified, will be like a desire fulfilling tree for the welfare of the whole world and will be known by the name ‘Shyamsundar.’ Giving His darshan to the inhabitants of this mortal world, He will deliver them.”

Sri Shyamsundar (Lala), the only Deity within the whole creation which was manifested from the lotus heart of Srimati Radharani, was received by Sri Shyamananda Prabhu on Vasanta Panchami (13th January) 1578 AD, and was installed by him inside his underground bhajan kutir located in Seva Kunj in Sri Vrindavan Dham. Sri Shyamananda Prabhu started to serve Sri Shyamsundar like a king. On the Vasanta Panchami of 1580 AD, Sri Shyamananda Prabhu arranged the marriage of Sri Shyamsundar with a deity of Srimati Radharani (Lali) which became self-manifested in the treasury of the King of Bharatpur, and from then on he was totally absorbed in the loving service of both Deities.

Before his disappearance, Sri Shyamananda Prabhu entrusted the responsibility of the worship and service of Sri Sri Radha-Shyamsundar to his favourite and foremost disciple, Sri Navachaitanya, Sri Rasikananda Deva Goswami Prabhu, an incarnation of Sri Aniruddha. After his disappearance, up to this day the Goswami Prabhupadas, the qualified descendants of Sri Rasikananda Prabhu, have been carrying on the loving service to the Deities very well with devotion, purity and exclusive dedication, thus following the ancient tradition of the temple.

A Golden Opportunity to Attain the Fortune of Rendering Service to Sri Sri Radha-Shyamsundar

With the help of devotees, the regular and occasional services offered to Sri Sri Radha-Shyamsundar are being performed with great devotion and purity, following the ancient tradition and the rules established by Sri Shyamananda Prabhu and Sri Baladeva Vidyabhushana Prabhupada.

Service	Estimated Expenditure	Daily	Monthly	Annual
1. Udayasta Seva (Full day service)		Rs 7,777	Rs 2,33,310	Rs 27,99,720
2. Naivedya/Bhoga (Foodstuffs)		Rs 4,444	Rs 1,33,320	Rs 15,99,840
3. Mangala Bhoga (Early morning offering)		Rs 333	Rs 9,999	Rs 1,19,988
4. Butter and Sugar		Rs 333	Rs 9,999	Rs 1,19,988
5. Bala Bhoga (Late morning offering)		Rs 555	Rs 16,650	Rs 1,99,800
6. Raja Bhoga (Noon offering)		Rs 2,222	Rs 66,660	Rs 7,99,920
7. Utthana Bhoga (Early evening offering)		Rs 555	Rs 16,650	Rs 1,99,800
8. Ratri Bhoga (Late evening offering)		Rs 1,111	Rs 33,330	Rs 3,99,960
9. Shayana Bhoga (Night offering)		Rs 333	Rs 9,999	Rs 1,19,988
10. Arati Seva		Rs 555	Rs 16,650	Rs 1,99,800
11. Flowers and garlands		Rs 555	Rs 16,650	Rs 1,99,800
12. Tulasi		Rs 555	Rs 16,650	Rs 1,99,800
13. Sandalwood		Rs 444	Rs 13,320	Rs 1,59,840
14. Saffron		Rs 555	Rs 16,650	Rs 1,99,800
15. Chhappan Bhoga (56 items/small)		Rs13,000	Rs 3,90,000	Rs 46,80,000
Chhappan Bhoga (56 items/large)		Rs21,000	Rs 6,51,000	Rs 75,60,000
16. Sri Hari Nama Yajna (Kirtana)		Rs 5,100	Rs 1,53,000	Rs 18,36,000
17. Goshala Seva		Rs 1,111	Rs 33,000	Rs 3,99,960
18. Dresses of Deities per set		Rs11,000 /	51,000 /	1,00,000 / 1,51,000
19. Ornaments		Rs 2,00,000		
20. Crowns		Rs 51,000 /	1,51,000	

Upon depositing Rs 1,11,111, with the earned interest all the services and offerings to Sri Sri Radha-Shyamsundar will be done on your name for one day every year.

Please ask for a receipt for any amount donated to the Temple.

For booking your desired day, month or year to offer service to the Deities, please contact:

Sri Krishna Gopalananda Deva Goswami Prabhupada

Mobile: 94122 26368 ; 92580 56368

Divine Festivals at the Temple of Sri Sri Radha-Shyamsundar

1. Sri Shyamsundar Panchami (Vasanta Panchami, Jan/Feb): Vasanta Panchami is memorable for the whole world because on this day in 1578 AD, Srimati Radharani manifested the divine Deity of Sri Shyamsundar (Lala ji) from Her lotus heart and presented Him to Jagadguru Sri Shyamananda Prabhu. Then in 1580 AD, Srimati Radharani manifested Herself in deity form in the treasury of the King of Bharatpur, and on the Vasanta Panchami of that same year She was married to Sri Shyamsundar in Sridham Vrindavan.

Then again on the Vasanta Panchami of 1719 AD, the crest jewel among the Shyamanandi Vaishnavas and author of *Sri Govinda-bhashya*, Sri Baladeva Vidyabhushana Prabhupada, installed the flawlessly beautiful large deities of Sri Sri Radha-Shyamsundar. On account of these three occasions, the residents of Vrindavan call Vasanta Panchami “Sri Shyamsundar Panchami,” and the festival is celebrated in the Sri Sri Radha-Shyamsundar temple with great pomp. Continuous Sri Hari Nama kirtana maha-yajna, sankirtana in procession around the town, a feast for the Vaishnava sadhus, fifty-six item offering, bhajans, performance of the Rasa-lila, etc. are arranged, and all residents of Sridham Vrindavan take part in these celebrations. On this date, Sri Sri Radha-Shyamsundar give darshan to devotees dressed like a Bengali husband and wife.

2. Sri Shiva Chaturdashi (Feb/Mar): Lord Shiva is the topmost Vaishnava, therefore the Vaishnava devotees observe Sri Shiva Chaturdashi to obtain Lord Shiva’s mercy, by which they hope to obtain the grace of Lord Sri Krishna. On this date, Sri Sri Radha-Shyamsundar bless the inhabitants of the whole world by giving darshan dressed like Lord Shiva and Parvati.

3. Disappearance of Sri Navachaitanya Sri Rasikananda Prabhu (Feb/Mar): Sri Navachaitanya Sri Rasikananda Prabhu disappeared on the first lunar day of the bright fortnight of the Phalguna month (28th February, 1653), in Remuna, Balasore District, in the courtyard of the temple of Kshirachora Gopinatha. On this occasion, Srimad Bhagavata Saptaha, lectures, continuous Sri Hari Nama kirtana maha-yajna, Rasa-lila performances, a feast for the Vaishnava sadhus, etc., are all arranged within the Sri Sri Radha Shyamsundar Temple compound.

4. Holi of Sri Sri Radha-Shyamsundar (Feb/Mar): On the thirteenth day (trayodashi) of the bright fortnight of the month of Phalguna, the Holi festival of Sri Sri Radha-Shyamsundar is observed, and from early morning there are very colourful celebrations. Sri Shyamsundar holds a squirt and a shield, and in Srimati Radharani’s hand there is squirt and a stick, and They are dressed like a couple playing Holi with colourful powders. From 4.00 p.m., the ladies and gentlemen who live in Vrindavan gather in the Temple courtyard, sing Holi songs and dance. After that there is prasada distribution.

5. Dola Purnima/Appearance of Sri Krishna Chaitanya Mahaprabhu (Feb/Mar): On the occasion of the Dola-yatra, from early morning the Deities are placed on swings in front of the altar and are gently swung. Continuous Sri Hari Nama kirtana maha-yajna, evening Abhishek, fifty-six items offering, etc., are arranged, and on the next day there is a feast for the Vaishnava sadhus.

6. Sri Rama Navami (Mar/Apr): On the ninth lunar day of the bright fortnight of Jyeshtha month, the appearance day of Sri Ramachandra is celebrated, and Sri Sri Radha-Shyamsundar give darshan dressed like Sri Sri Sita-Rama. On this day there is continuous Sri Hari Nama kirtana maha-yajna and Abhishek is performed at noon. On the following day there is a feast for the Vaishnava sadhus.

7. Sri Shyamananda Prabhu’s Appearance (Mar/Apr): Sri Shyamananda Prabhu appeared on the Madhu Purnima of the Chaitra month (29th March) of 1535 AD, in Dharendra village of Medinipur District, West Bengal. On this day, continuous Sri Hari Nama kirtana maha-yajna, kirtana singing the pastime of his appearance, a feast for Vaishnava sadhus, etc., are all arranged in the temple compound.

8. Akshaya Tritiya/ Chandan Yatra (Apr/May): On this day, thousands of devotees come to have darshan of Sri Sri Radha-Shyamsundar from 6 p.m. to 10 p.m., when They are covered over Their whole bodies in sandal paste. This darshan is famous throughout the three worlds. Grinding of the Malaya sandalwood begins one month beforehand, and on Akshaya Tritiya, the paste is mixed with aguru, essences, saffron, vermilion, camphor, rose water, etc., and then applied on Their Lordships from the feet to the crown. Besides this, flower decorations, bhajans, and prasada distribution are also arranged. From this day the Festival of Flowers starts.

9. Pushpa-vihara/ Phul Bungalow (Festival of Flowers): After the spring is over and the land is burning due to excessive heat, in order to refresh and please Sri Sri Radha-Shyamsundar, from Akshaya Tritiya (April/May) up to the Guru Purnima (July), the Festival of Flowers is arranged. The Deities are dressed with flowery creepers, jasmine, rose, marigold and similar fragrant native and foreign flowers, which are also used to splendidly decorate the whole temple. Every day in the evening from 6 to 9 o'clock, there is darshan of the flower outfits and decorations, as well as prasada distribution. Fortunate devotees sponsor this service to the Deities.

10. Sri Narasimha Chaturdashi (Apr/May): In order to kill Hiranyakashipu and thus protect the devotees, on the fourteenth day of the bright fortnight of the Vaishakha month, Lord Vishnu appeared in the form of Lord Narasimha. On this day, Sri Sri Radha-Shyamsundar give darshan dressed like Lord Narasimha and Mother Lakshmi, and award fearlessness to the devotees. In the evening there is a Mahabhishek of Lord Narasimha. From this day until Snana-yatra, the Deities are every evening offered a preparation of rice mixed with curd and water.

11. Jamai Shashthi (May): The sixth lunar day of the bright fortnight on the Jyeshtha month is called "Jamai Shashthi." On this day, Sri Sri Radha-Krishna go to visit Barsana as bride and son-in-law (*jamai*), and therefore the Deities give darshan dressed accordingly.

12. Disappearance of Sri Baladeva Vidyabhushana Prabhupada (May/Jun): Sri Baladeva Vidyabhushana Prabhupada disappeared on the Ganga Puja Dashami (19th June) of 1793 AD in the Temple of Sri Sri Radha-Shyamsundar while engaged in Their loving service. On this day, continuous Sri Hari Nama kirtana maha-yajna, a conference of devotees in commemoration of him, kirtanas in his glorification, a feast for the Vaishnava sadhus, etc., are all arranged.

13. Snana-yatra/ jala-yatra (May/Jun): On the full moon day of the Jyeshtha month, the day of the appearance of Lord Jagannatha, Lord Balarama and Subhadra Maharani, from 6 p.m. to 9 p.m., all the Deities in the Temple are offered an Abhishek with fragrant water springing from a fountain.

14. Disappearance of Sri Shyamananda Prabhu (May/Jun): Sri Shyamananda Prabhu disappeared on the first lunar day of the dark fortnight of Jyeshtha month (26th May) of 1630 AD. On this occasion, there is a twelve day festival which includes a Srimad-Bhagavata Saptaha, lectures, continuous Sri Hari Nama kirtana maha-yajna, kirtanas glorifying him, sankirtana procession around the town, feasts for the Vaishnava sadhus, etc.

15. Lord Jagannatha Ratha-yatra (Jun/Jul): On this occasion, besides the cleansing of the Gundicha Temple and sixteen kirtana parties in front of the chariots of Lord Jagannatha, Lord Balarama and Subhadra Maharani, continuous Sri Har i Nama kirtana maha-yajna, daily feasts for the Vaishnava sadhus, lectures, kirtanas glorifying the Lord's pastimes, fifty six item offerings, offering to the sixty Mahantas, sankirtana procession around the town, etc. are arranged in the Kunj Math in Sri Jagannath Puri, which is under the management of the Sri Sri Radha-Shyamsundar Temple in Vrindavan.

16. Sri Guru Purnima (Jul): On the full moon day of the Ashadha month, the original guru and Lord Vishnu's avatar, Sri Vyasadeva, appeared. On this date, disciples and devotees come to offer worship to their Sri Gurudeva, the present Acharya of the Sri Sri Radha-Shyamsundar Temple.

17. Jhulana-yatra/ Swing Festival (Jul/Aug): On the third lunar day of the bright fortnight of the Shravana month, the Swing Festival of Sri Sri Radha-Shyamsundar starts. From 6 p.m. to 9 p.m., everyday all the Deities in the Temple are placed on swings in front of the altar and are swung, are offered special foodstuffs, are offered kirtanas glorifying the Swing Pastimes, etc. According to the day and date, the colour and design of the swing and outfits of Sri Sri Radha-Shyamsundar change: white on Monday, pink on Tuesday, green on Wednesday, yellow on Thursday, white on Friday, blue on Saturday, red on Sunday, red on Ekadashi, and white on full moon and Sankranti days.

18. Sri Naukavihara Mahotsava/ Boat Festival (Jul/Aug): On the day after the full moon during the Jhulana-yatra, on the first lunar day of the dark fortnight, from 6 p.m. up to 9 p.m., the incomparable Boat Festival of Sri Sri Radha-Shyamsundar is celebrated. With decorations in the form of fishes, tortoises, lotus flowers, etc. inside the water and a very special mood, the divine River Yamuna is represented inside the Temple, on which Sri Sri Radha-Shyamsundar sport on a boat.

19. Sri Krishna Janmashtami (Aug/Sep): On the eighth lunar day of the Bhadra month, on the occasion of the appearance of Lord Sri Krishna, there is huge festival in the Temple of Sri Sri Radha-Shyamsundar. Continuous Sri Hari Nama kirtana maha-yajna, kirtanas glorifying the pastime of the Lord's appearance, lectures, Mahabhishek of the Deities at midnight, fifty six item offering, etc. are arranged. On the next day, on the Nandotsava, there is a large sankirtana procession around the town, and a huge feast for which everyone in Vrindavan is invited.

20. Sri Krishna Chati (Shashthi) Mahotsava (Aug/Sep): On the sixth day after the Janmashtami, Sri Krishna Chati Festival is celebrated. On this date, Sri Sri Radha-Shyamsundar are dressed like Lord Shiva and Parvati and swing a Deity of Sri Gopala on a swing.

21. Sri Radhashtami (Aug/Sep): On the eighth lunar day of the bright fortnight of the Bhadra month, on the occasion of the appearance of Srimati Radharani, a huge festival is celebrated in the Sri Sri Radha-Shyamsundar with continuous Sri Hari Nama kirtana maha-yajna, kirtanas glorifying the pastime of Her appearance, bhajans, fifty six item offering, special Arati, and at noon, a Mahabhishek with 400 litres of milk, 240 kilos of curd, 120 kilos of sugar, 200 kilos of ghee and 30 kilos of honey. On the next day, on the occasion of King Vrishabhanu's Festival, there is a huge feast for the Vaishnavas.

22. Sri Vamana Jayanti (Aug/Sep): Lord Vamanadeva appeared on the twelfth lunar day of the Bhadra month. On this date, at noon there is an Abhishek and special puja of Lord Vamana, which is largely attended by the residents of Vrindavan. On this occasion, Sri Shyamsundar gives darshan dressed like Lord Vamanadeva.

23. Sri Radharani Chati (Shashthi) Mahotsava (Aug/Sep): On the thirteenth lunar day of the bright fortnight of the Bhadra month, Sri Radharani Chati (Shashthi) Mahotsava is gorgeously celebrated. The self manifested Deity of Srimati Radharani (Lali ji) is well decorated and swung on a swing. On this occasion, 111 sarees, many ornaments, utensils, sweets, flowers, etc. are given away to the devotees gathering on the stage, who with devotion accept these as Srimati Radharani's prasada.

24. Sri Kartika Niyama Seva Vrata (Oct/Nov): The vow of Niyama Seva (regular service) in the month of Kartika is well observed with rules, steadiness and devotion and great celebrations in the Temple of Sri Sri Radha-Shyamsundar. From Ekadashi after Vijaya Dashami up to the full moon night of Kartika, for more than one month, between 2 a.m. and 12 a.m., and between 4 p.m. and 9.15 p.m., Lord Hari's awaking, seven Aratis, lectures, kirtanas, parikramas, sankirtana processions around the town,

feasts for the Vaishnava sadhus, etc. are arranged. During those 35 days, thousands of devotees flock to have darshan of Sri Sri Radha-Shyamsundar in different outfits everyday to celebrate Their various pastimes, a feature which is not to be seen in any other temple or Math in Sri Vrindavan.

Special darshans celebrating the pastimes in different outfits during the Kartika Niyama Seva:

1. Sri Sri Radha-Shyamsundar dressed in Their golden (royal) outfit.
 2. Sri Sri Radha-Shyamsundar dressed in Their silver outfit.
 3. Sri Sri Radha-Shyamsundar dressed in Their *mana-mohana* outfit.
 4. Sri Sri Radha-Shyamsundar dressed to celebrate the ‘dana-lila.’
 5. Sri Shyamsundar dressed like Sri Vamanadeva.
 6. Sri Sri Radha-Shyamsundar dressed for the Autumn Rasa-lila.
 7. Sri Shyamsundar disguised as a vendor of bangles to meet Srimati Radharani.
 8. Sri Shyamsundar disguised as a yogi to meet Srimati Radharani.
 9. Srimati Radharani dressed as a king and Shyamsundar dressed as a guard.
 10. Sri Shyamsundar disguised as a physician to meet Srimati Radharani.
 11. Sri Shyamsundar disguised as a gardener to meet Srimati Radharani.
 12. Sri Shyamsundar disguised as a snake-charmer to meet Srimati Radharani.
 13. Sri Sri Radha-Shyamsundar dressed like cowherds.
 14. Sri Sri Radha-Shyamsundar dressed to play in the Holi.
 15. Sri Shyamsundar disguised as a magician to meet Srimati Radharani.
 16. Sri Shyamsundar disguised as a barber’s wife to meet Srimati Radharani.
 17. Sri Sri Radha-Shyamsundar dressed like Sri Sri Sita-Rama to give darshan to Tulasidas.
 18. Sri Sri Radha-Shyamsundar meet to sport on a boat.
 19. Sri Shyamsundar disguised as a dancing girl to meet Srimati Radharani.
 20. Sri Shyamsundar disguised as “Shyama Sakhi” to meet Srimati Radharani.
 21. Dipavali, Maha-lakshmi Puja: Sri Shyamsundar dressed like Krishna Kali.
 22. Sri Sri Radha-Shyamsundar worshipped with the offering of fifty-six items. Sri Rasikananda Prabhu Appearance Festival.
 23. Sri Sri Radha-Shyamsundar dressed like Krishna-Balarama stealing butter.
 24. Sri Shyamsundar disguised as a brahmana to meet Srimati Radharani during Surya-puja.
 25. Sri Sri Radha-Shyamsundar sport on a swing.
 26. Sri Shyamsundar dressed like Sri Narasimha Avatar.
 27. Sri Shyamsundar decorates Srimati Radharani.
 28. Sri Shyamsundar disguised as a peacock to meet Srimati Radharani.
 29. Darshan of the pastime of Sri Sri Krishna-Balarama dressed as cowherd boys taking the cows to graze.
 30. Sri Sri Radha-Shyamsundar dressed as Brajbasis performing parikrama of Vrindavan and Mathura.
 31. Sri Shyamsundar disguised as an expert musician to meet Srimati Radharani.
 32. Utthana Ekadashi – Darshan of the marriage pastime of Sri Sri Radha-Shyamsundar. Marriage of Tulasi and Shalagrama.
 33. Dvadashi – Darshan of the lotus feet of Srimati Radharani (only on this date once a year). Srimati Radharani disguised as Subal to meet Sri Shyamsundar.
 34. Lord Mahadeva comes to Braj to see the Rasa-lila of Sri Sri Radha-Shyamsundar.
 35. Sri Sri Radha-Shyamsundar performing the Winter Maha-rasa-lila, and fifty six item offering darshan from 6 p.m. to 10 p.m.
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25. Dipavali (Oct/Nov): After He killed Ravana, Lord Ramachandra returned to Ayodhya, having spent fourteen years in exile. To commemorate His return, all the residents of Ayodhya lit lamps and joyfully distributed sweets to one another. In another pastime, Lord Vamanadeva cheated Bali, the

king of the demons, thus bringing about the release of Lakshmi Devi, whom he had captured. All the demigods then joyfully performed Her puja. On this day, thousands of lamps are lit in the evening in the lavishly decorated temple, which is followed by the opulent worship of Lakshmi Devi.

26. Sri Govardhana Puja/ Annakuta (Oct/Nov): On the first lunar day of the bright fortnight of Kartika, Lord Sri Krishna directed all the cowherd men and women to give up the worship of Indra, the king of the demigods, and instead to worship Sri Giriraj Govardhan by offering many varieties of foodstuffs, sweets, etc. Ever since the Dvapara-yuga this occasion is celebrated by making a huge Govardhan with cow dung and then worshipping it and offering fifty-six food items including many kinds of sweets. Every year, thousands of devotees visit the temple from 2 p.m. to 6 p.m. to have Sri Govardhan's darshan on this tithi.

27. Sri Rasikananda Prabhu's Appearance (Oct/Nov): Sri Navachaitanya Sri Rasikananda Prabhu appeared on the first lunar day of the bright fortnight of Kartika (29th October) of 1590 AD, as the son of Sri Achyutananda Deva, king of Rohini, capital of the kingdom of Mallabhuma. On this occasion, continuous Sri Hari Nama kirtana maha-yajna, lectures, a feast for the Vaishnava sadhus, etc. are arranged.

28. Srimati Tulasi's marriage with Sri Shalagrama (Nov): On the eleventh lunar day (Utthana Ekadashi) of the bright fortnight of Kartika, from 4 p.m. the marriage ceremony of Srimati Tulasi Devi and Sri Shalagrama is gorgeously performed. By offering Srimati Tulasi Devi many varieties of garments, ornaments, utensils, accessories, donations and other gifts while she is giving her hand to Sri Shalagrama, devotees acquire the pious results of giving a maiden in charity to a suitable bridegroom.

29. Sri Hari Utthana (Nov): After sleeping during the Chaturmasya period, in the evening of the Utthana Ekadashi, Lord Hari awakens. On this date, the Deity of Sri Gopala wakes up, and being well decorated, gives darshan on a dais made of sugar-cane. Special offerings, Aratis, worship, parikramas, etc. are part of the celebration, and then sugar-cane prasada is distributed to the devotees.

30. Sri Maha-rasa-lila (Nov): On the full moon day of Kartika, from 6 p.m. to 10 p.m., Sri Sri Radha-Shyamsundar give darshan of Their Winter Maha-rasa-lila. Expanding Himself into as many attractive forms as the number of gopis to dance with them all, Sri Shyamsundar attracts the minds of all present devotees. The whole Temple is beautifully decorated with flowers and electric colourful lamps, and bhajans sing the pastime of the Maha-rasa dance. Fifty six items are offered to the Deities and then distributed to the devotees, who flock to have darshan. There is no similar darshan anywhere else in Sri Vrindavan.

31. Sri Baladeva Vidyabhushana Prabhupada's Appearance (Nov): Gaudiya Vedantacharya Sri Baladeva Vidyabhushana Prabhupada, author of Sri Govinda-bhashya and crest jewel of the Sri Shyamanandi Vaishnavas, appeared on the first lunar day of the Agrahayana month (15th November) at the end of 17th century AD in Athantara village of Remuna, Balasore District, Odisha. To mark this occasion, there is a huge celebration in the temple, which includes continuous Sri Hari Nama kirtana maha-yajna, lectures, kirtanas glorifying the pastime of his appearance, a feast for the Vaishnava sadhus, etc.

32. Vyanjana Dvadashi (Nov/Dec): The twelfth lunar day of the month of Agrahayana is called Vyanjana Dvadashi. On this day Chota Annakuta is celebrated in the Sri Sri Radha-Shyamsundar temple with an offering of fifty-six items plus thirty-six vegetable preparations, which are nicely decorated and offered to the Deities. From 12 p.m. to 1 p.m. devotees come to have darshan of the Deities and the beautiful offerings, after which prasada is distributed to all.

33. Jagadguru Sri Shyamananda Prabhu's 'Nagar' in the Kumbha Mela: On the occasion of the Kumbha Melas in Haridwar, Allahabad, Nashik, Ujjain and Sri Vrindavan, a camp named "Jagadguru Sri Shyamananda Prabhu Nagar" is established under the management of the Sri Sri Radha-Shyamsundar Temple. When the Kumbha is held in Sri Vrindavan Sri Gauranga-lila and Sri Krishna-lila are performed daily by famous 'Rasa Mandali' groups. There are also continuous Sri Hari Nama kirtana maha-yajna, Srimad-Bhagavata saptaha, lectures by renowned Indian scholars, Manipuri and Odishi dance, an exhibition of ceramics depicting the pastimes of Lord Chaitanya Mahaprabhu, Sri Sri Radha-Krishna, Sri Shyamananda Prabhu and Sri Rasikananda Prabhu, a sankirtana procession around the town, decorations with colourful electric lamps, continuous prasada served to sadhus, feasts, great Vaishnava meetings, worship of the sixty-four Mahantas with the lavish offering of fifty-six items, distribution of food and clothes to the poor and afflicted, free medical service, yoga training, etc. Arrangements are made for devotee accommodations at this time.

All the abovementioned festivals are conducted with devotion according to our ancient traditions with the kind cooperation of the devotees. Those fortunate devotees in whose hearts Sri Sri Radha-Shyamsundar have mercifully inspired the desire to render some service may contact:

Sri Krishna Gopalananda Deva Goswami Prabhupada

Sevadhikari (Head Pujari)

Sri Sri Radha-Shyamsundar Temple

"Jagadguru Sri Shyamananda Prabhu Dwar Peeth"

Sevakunj, Sri Vrindavan – 281121, Mathura, U.P., India

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Special darshans in the Sri Sri Radha-Shyamsundar Temple

1. Sri Sri Radha-Shyamsundar (Lala-Lali):

Stand on the left side of the altar are the Deities worshipped by Sri Shyamananda Prabhu. As already narrated, on the Vasanta Panchami of 1578 AD, Srimati Radharani Herself manifested the divine Deity of Sri Shyamsundar (Lala) from Her lotus heart and entrusted Him to Sri Shyamananda Prabhu to render loving service unto Him. On that same occasion, Srimati Radharani also revealed from Her own mouth all the fruits that are attained by having darshan of and serving this Deity.

In 1580 AD, the king of Bharatpur found a self manifested Deity of Srimati Radharani (Lali) in his treasury. He then came to the grove of Sri Shyamananda Prabhu in Sri Vrindavan and performed Her marriage with Sri Shyamsundar on the Vasanta Panchami. The king also sponsored the construction of a magnificent temple. Leaving Sri Shyamananda Prabhu's underground bhajan kutir, Lala-Lali then shifted to this new temple.

Before his disappearance, Sri Shyamananda Prabhu entrusted the worship and service of these Deities to Sri Navachaitanya Sri Rasikananda Prabhu. From then onwards, the Goswami Prabhupada descendants of Sri Rasikananda Prabhu are continuously engaged in Their loving service.

The peculiarity of this divine Deity of Sri Shyamsundar (Lala) is that within the whole creation, He is the only Deity manifested by Srimati Radharani from Her lotus heart. Up to the present day, Sri Shyamananda Prabhu was the only person in this world upon whom Srimati Radharani bestowed such special mercy.

2. Sri Sri Radha- Kunj Bihari:

These Deities on the right side of the altar were served by the Great-grandson of Sri Rasikananda Prabhu, Sri Brajajanananda Deva Goswami Prabhupada, the fourth Mahanta of the Shyamanandi Gaddi in Sripat Gopivallabhpur. He obtained these Deities while doing bhajan in Nandagram, and after his disappearance in 1721 AD, Sri Baladeva Vidyabhushana brought Them to Vrindavan and installed Them in the Sri Sri Radha-Shyamsundar Temple.

3. The Large Deities of Sri Sri Radha-Shyamsundar:

These are the Deities in the middle of the altar, installed and worshipped by Sri Baladeva Vidyabhushana Prabhupada, the author of *Sri Govinda-bhashya*. After obtaining victory on behalf of the Gaudiya Vaishnava Sampradaya in Galta, Rajasthan, he received permission from the Mahanta Brajajanananda Deva Goswami Prabhupada to install Them. Because the original Deities of Sri Sri Radha-Shyamsundar (Lala-Lali) served by Sri Shyamananda Prabhu were too small in size, Sri Baladeva Vidyabhushana could not satisfy his cherished desire to offer Them a large variety of outfits and decorations. He had become very impressed after seeing the way worship was offered to the large Deities of Sri Sri Radha-Govinda in Jaipur. And so he ordered a block of stone from Nilagiri, Odisha, and had the faultlessly beautiful Deity of Sri Shyamsundar carved and a Deity of Srimati Radharani made of ashta-dhatu (eight metals) and had Them installed on the Vasanta Panchami of 1719 AD. In this way he satisfied his heart's desire. Such beautiful, sweet and attractive Deities are not seen anywhere else.

Sri Sri Radha-Shyamsundar's regular and occasional outfits and decorations are superbly attractive. Especially during the thirty-five days of the Kartika observations, when Their Shringar depicts various

pastimes, and Their darshan on Akshaya Tritiya, when They are fully covered with sandal paste, is famous in all the three worlds.

4. Underground bhajan kutir (cave) of Sri Shyamananda Prabhu:

After his arrival in Sridham Vrindavan in 1566 AD, Sri Shyamananda Prabhu made a cave about five feet below the ground level. For twelve years, he performed rigorous spiritual practices within this cave before finally attaining perfection and the special mercy of Srimati Radharani, Who then manifested the Deity of Sri Shyamsundar from Her lotus heart. As there was no temple then, he installed the Deity inside his cave and started to engage in His loving service. Later on, Gaudiya Vedanta Acharya, Sri Baladeva Vidyabhushana Prabhupada also became absorbed in rigorous sadhana in this very same cave, where he also composed many of his sacred books. Bhajan done inside this sacred cave has enormous power.

5. The place where the anklet of Srimati Radharani was found and Sri Shyamsundar appeared:

This place is situated at a short distance from the Sri Sri Radha-Shyamsundar Temple, just before the Sri Sri Radha-Damodara Temple. It is in the same area as the Samadhi of Sri Shyamananda Prabhu. This supremely sacred spot is very important and is venerated by the Vaishnavas for the following reasons:

1. This is the place of the eternal Rasa-lila of Sri Sri Radha-Shyamsundar.
2. It is here that Sri Shyamananda Prabhu had darshan of the Rasa-lila while meditating on Sri Sri Radha-Shyamsundar's pastimes.
3. It is here that Sri Shyamananda Prabhu found Srimati Radharani's "Manjughosha" anklet.
4. This is the place where Sri Lalita Sakhi marked Sri Shyamananda Prabhu's forehead with the "Shyama-mohana" tilak.
5. It is here that Sri Lalita Sakhi gave Sri Duhkhi Krishna Dasa the name "Shyamananda."
6. It is here that Sri Vishakha Sakhi gave him the name "Kanaka Manjari."
7. It is here that Sri Lalita Sakhi gave him the fifteen-syllable Sri Radha-mantra.
8. It is here that Srimati Radharani manifested the Deity of Sri Shyamsundar from Her lotus heart and gave Him to Sri Shyamananda Prabhu.
9. It is here that Srimati Radharani revealed the divine glories of Sri Shyamsundar from Her own lotus mouth.
10. This is the place of Sri Shyamananda Prabhu's Samadhi temple, built after he disappeared in Nrisimhapur, Odisha, in 1630 AD.
11. It is here that many sadhus practised bhajan and thus attained perfection.

At this sacred spot on the Vasanta Panchami of 1578 AD, when Sri Shyamananda Prabhu was cleansing the Sevakunj, he found Srimati Radharani's left foot's divine anklet, which is made of gold encrusted with sapphires and is named "Manjughosha." Since then, a marble altar marks this place. However, nowadays there are some selfish and greedy individuals preaching that Sri Shyamananda Prabhu found the anklet at "Jhadumandal," a claim that is totally baseless and only has the purpose of deceiving innocent pilgrims to get some money from them.

On the 28th January of 2012, the appearance day of Sri Shyamsundar, construction of a temple on the original place where the anklet was found was begun with a budget of 5 crore rupees (\$US 800,000). We welcome the cooperation of all sincere devotees to accomplish this grand undertaking.

6. Samadhi of Sri Shyamananda Prabhu:

The Samadhi of Sri Shyamananda Prabhu is situated at a short distance from the Sri Sri Radha-Shyamsundar Temple, just before the Sri Sri Radha-Damodara Temple, at the same place where the

divine anklet of Srimati Radharani was found, and it was established in 1630 AD. After he disappeared in Sri Nrisimhapur, Odisha, with the consent of all, his body was cremated and his bones were placed in two Samadhis, one in Sri Nrisimhapur and the other in Sri Vrindavan, next to the altar marking the place where he found the anklet.

7. Samadhi of Sri Baladeva Vidyabhushana Prabhupada:

It is situated behind the temple of Sri Sri Radha-Shyamsundar. Sri Baladeva Vidyabhushana received initiation in the Shyamanandi disciplic succession from Sri Radha-Damodara, head pujari of the Kunj Math established by Sri Shyamananda Prabhu, which was the first residence of Sri Chaitanya Mahaprabhu in Puri. He received the name Ekanti Govinda Dasa and soon departed to Vrindavan, where he lived in the Sri Sri Radha-Shyamsundar Temple. After obtaining victory on behalf of the Gaudiya Vaishnava Sampradaya in Galta, Rajasthan, he received permission from Mahanta Brajajanananda Deva Goswami Prabhupada to install the large Deities of Sri Sri Radha-Shyamsundar. Besides being constantly engaged in the loving service of these Deities, he wrote many learned books here. He disappeared on the Ganga Puja day of 1793 AD, and his Samadhi was established behind the temple of his beloved Deities Sri Sri Radha-Shyamsundar.

8. Samadhi of Sri Brajajanananda Deva Goswami Prabhupada:

The fourth Mahanta of the Sri Shyamanandi Gaddi, Sri Brajajanananda Deva Goswami, came to Braj Mandal from Sri Gopivallabhpur in 1718 AD, sailing along the Ganges and Yamuna by boat. At that time, Braj Mandal had not seen rainfall for many years. By virtue of his supernatural powers, he brought showers of rain with him. As a result, all the inhabitants of Nandagram took initiation from him. While living there, he obtained the Deities of Sri Sri Radha-Kunja Bihari. After his disappearance, his body was cremated and his ashes placed in two Samadhis, one in Nandagram near the Nrisimhadeva temple, and the other in Sri Vrindavan behind the temple of Sri Sri Radha-Shyamsundar.

9. Samadhi of Sri Sarveshvarananda Deva Goswami Prabhupada:

In 1900 AD, the twelfth Mahanta of the Sri Shyamanandi Gaddi, Sri Sarveshvarananda Deva Goswami, came to Vrindavan from Sripat Gopivallabhpur while doing pilgrimage in many holy places in India. After spending the rest of his days in the loving service of Sri Sri Radha-Shyamsunda, he disappeared on the 4th lunar day of dark fortnight of Pausha month. Two Samadhis of his mortal remains were established, one in Sripat Gopivallabhpur and the other in Sri Vrindavan, behind the Sri Sri Radha-Shyamsundar Temple.

Samadhis of several other self-realized souls are also situated behind the Sri Sri Radha-Shyamsundar Temple and near the Samadhi of Sri Shyamananda Prabhu.

10. Charanamrita (nectar of the feet) of one hundred thousand Vaishnavas:

In 1621 AD, according to the direction of Sri Shyamananda Prabhu, Sri Rasikananda Prabhu organized a huge and magnificent Rasa Festival in Sripat Gopivallabhpur, in which countless Vaishnavas from Gauda Mandal, Nilachala, Braj Mandal, Ayodhya and other holy places in India participated.

As per the direction of Sri Rasikananda Prabhu, one hundred thousand Vaishnavas had their feet washed, and the water was collected and preserved. This charanamrita is still available in Sripat Gopivallabhpur as well as in the Sri Sri Radha-Shyamsundar Temple in Sri Vrindavan.

The Parampara of the Mahanta Goswami Prabhupadas Servants of Sri Sri Radha-Shyamsundar

Sri Shyamananda Prabhu

Mahanta Sri Rasikananda Deva Goswami Prabhu

Mahanta Sri Radhananda Deva Goswami Prabhupada

Sri Radha-Krishna Deva Goswami Prabhupada

Sri Krishnagati Deva Goswami Prabhupada

Mahanta Sri Nayananda Deva Goswami Prabhupada

Sri Rasananda Deva Goswami Prabhupada

Mahanta Sri Brajajanananda Deva Goswami Prabhupada

Sri Utsavananda Deva Goswami Prabhupada

Mahanta Sri Vrindavananda Deva Goswami Prabhupada

Mahanta Sri Vichitrananda Deva Goswami Prabhupada

Sri Bhajanananda Deva Goswami Prabhupada

Mahanta Sri Govindananda Deva Goswami Prabhupada

Mahanta Sri Vaishnavananda Deva Goswami Prabhupada

Sri Subalananda Deva Goswami Prabhupada

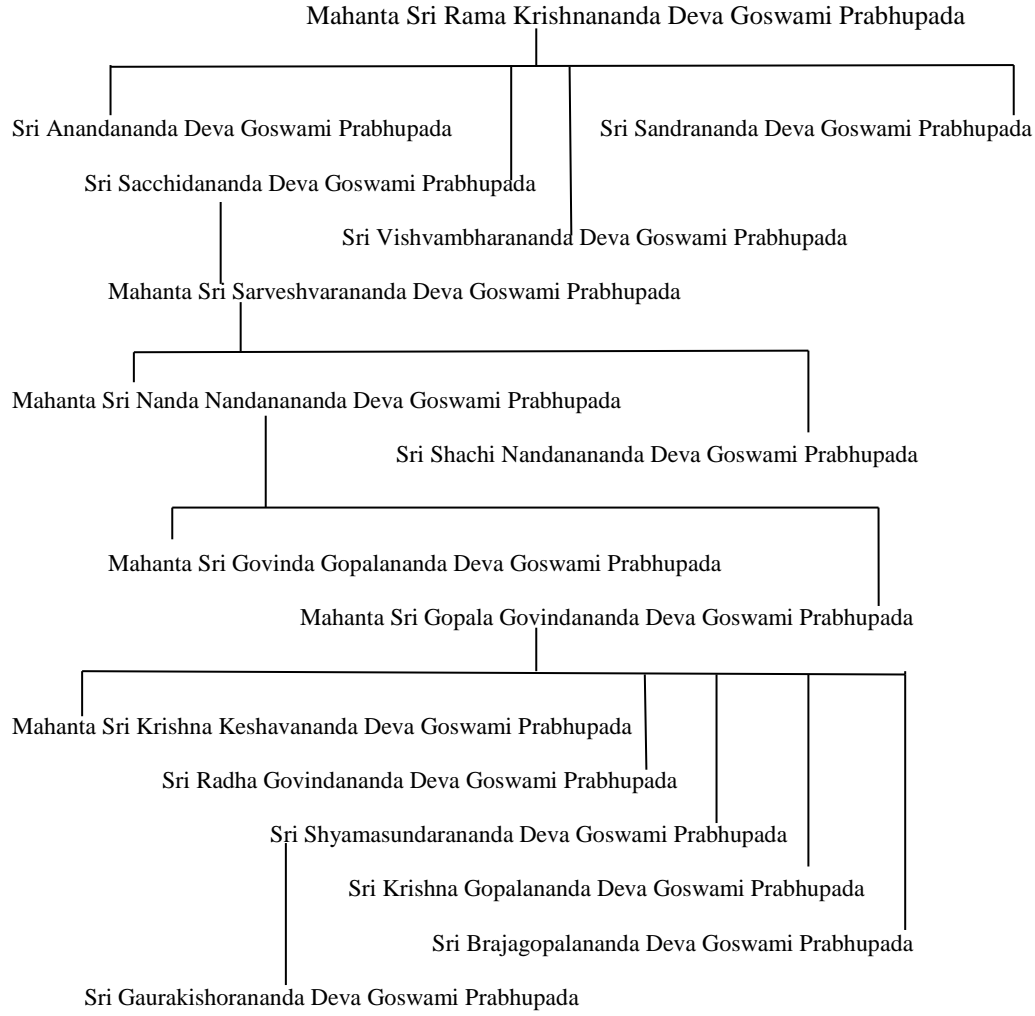
Mahanta Sri Gokulananda Deva Goswami Prabhupada

Sri Netrananda Deva Goswami Prabhupada

Mahanta Sri Trivikramananda Deva Goshwami Prabhupada

Sri Madhusudanananda Deva Goswami Prabhupada

Mahanta Sri Rama Krishnananda Deva Goswami Prabhupada



Abridged Biographical Accounts on the Mahanta Goswami Prabhupadas Servants of Sri Sri Radha-Shyamsundar

Sri Shyamananda Prabhu and Sri Rasikananda Prabhu together established around 3,500 temples and Mathas in Bengal, Odisha, Bihar, Uttar Pradesh, Rajasthan and many other places in India. Sripat Gopiballabhpur in the Medinipur District, West Bengal, became their headquarters (Gaddi) and up to the present day the remaining temples around the country are still under the supervision of the Mahanta there. The readers might be naturally curious to know more about the Mahantas of the Shyamanandi Gaddi and also about the Goswami Prabhupadas, servitors of Sri Sri Radha-Shyamsundar, and therefore a short sketch of their lineage and lives is given below.

1. Sri Shyamananda Prabhu

He was the first servitor of the Sri Shyamsundar Deity (Lala) manifested from the lotus heart of Srimati Radharani and the Srimati Radharani Deity (Lali) self-manifested in the treasury of the King of Bharatpur. He had three wives, Srimati Gauranga Thakurani, Srimati Shyamapriya Thakurani and Srimati YamunaThakurani, but he had no descendants.

2. Mahanta Sri Rasikananda Deva Goswami Prabhu

Sri Navachaitanya Sri Rasikananda Deva Goswami Prabhu appeared on the first lunar day (on Sunday) of the bright fortnight of the Kartika month of 1590 AD, in Rohini, capital of the Kingdom of Mallabhum. His father was King Achyutananda Deva and his mother was Queen Bhavani Devi. His wife was Iccha Devi, who after being initiated by Sri Shyamananda Prabhu received the name “Shyamadasi.” In 1608 AD, Sri Rasikananda Prabhu and his family took initiation from Sri Shyamananda Prabhu. By dint of his divine powers, he gave initiation to innumerable kings and even animals like elephants and tigers. Before disappearing, in 1630 AD Sri Shyamananda Prabhu appointed Sri Rasikananda Prabhu as the first Mahanta of the Sri Shyamanandi Gaddi, in charge of all the temples and Mathas which both had opened. In 1637 AD, on account of his delayed arrival in Nilachala, during the Ratha-yatra Lord Jagannatha made His chariot become immovable to wait for him. On the first lunar day of the bright fortnight of the Phalguna month of 1653 AD, he disappeared in the courtyard of the Kshirachora Gopinatha Temple in Remuna without leaving any bodily remains. He left two daughters, Devaki Devi and Vrindavati Devi, and also three sons, Sri Radhananda Prabhupada, Sri Krishnagati Prabhupada and Sri Radha-Krishna Prabhupada. Sri Rasikananda Prabhu was an outstanding scholar and musician, expert on playing the flute. He wrote books like “Sri Shyamananda-shatakam,” “Sri Shyamananda-rasanidhi,” and “Srimad-Bhagavatashtakam”, and also many relishable poems in Bengali and Oriya.

According to some scriptural evidence, such as Sri Krishnacharana Dasa’s “Sri Shyamananda-rasarnava,” Lord Sri Chaitanya Mahaprabhu manifested Himself in the form of Sri Navachaitanya Sri Rasikananda Prabhu. He is also considered to be an avatar of Aniruddha, one of the quadruple expansions of Lord Krishna, as well as an incarnation invested with the loving devotional emotions of Sri Srivasa Pandita. To know more details about Sri Rasikananda Prabhu, the readers are advised to read my book “Prabhu Sri Rasikananda Charitamrita.”

3. Mahanta Sri Radhananda Deva Goswami Prabhupada

He was the second Mahanta in the Sri Shyamanandi Gaddi. He was born around 1616 AD from Sri Rasikananda Prabhu’s wife, Srimati Shyamadasi, as their eighth offspring after they lost seven other children. After the disappearance of Sri Rasikananda Prabhu, with the consent of all, on the first lunar day of the dark fortnight of the Ashadha month of 1630 AD, at the age of fourteen, he was appointed as Mahanta. With a decided mind, in 1653 he started to observe rigid vows to accomplish his own spiritual advancement, until he disappeared in the courtyard of the Sri Kshirachora Gopinatha Temple without leaving any bodily remains. Even in young age he was very well conversant with all scriptures and was an expert musician. His book “Sri Sri Radha-Govinda-kavya” is very sweet like “Sri Gita-Govinda.” Besides this, there are others of his compositions, such as ten beautiful poems.

*badiba sri-radhananda balaka kridate
kankudi chindayam lagaila sakshate*
(Sri Shyamananda-rasarnava)

In his childhood, once while playing in the garden of Sri Sri Radha-Govinda, he picked and took away the first cucumber of the season. Since it was meant for the service of the Lord, when Sri Rasikananda Prabhu noticed that the cucumber was missing, he became very angry. Upon inquiring around, he came to know that his son Radhananda was the one behind it. When Radhananda was asked about the matter, he replied, “The cucumber is hanging in the tree.” Hearing that, everyone went to see the tree, and to their amazement, the cucumber was indeed hanging there. In this way, from his very childhood he made everyone become wonderstruck with his uncommon pastimes.

Sri Radhanananda Prabhupada was one of the Mahantas of the twelve branches established by Sri Shyamananda Prabhu, and remained so for 55 years, looking after the service and management of all the temples and Mathas very well. On the fifth lunar day of the bright fortnight of the Vaishakha month of 1685 AD, at the age of 69, he left this world and entered the eternal pastimes. He left two sons: the older was Sri Nayananda Prabhupada, and the younger was Sri Rasananda Prabhupada.

4. Mahanta Sri Nayananda Deva Goswami Prabhupada

Born in 1636 AD, he became the third Mahanta of the Sri Shyamanandi Gaddi after his father, Sri Radhananda Prabhupada, disappeared in 1685 AD. In his “Sri Shyamananda Prakasha,” Sri Krishnacharana Dasa described the amazing pastime of the appearance of Sri Radhananda Prabhupada, which is summarized as follows:

In Galta, in the Jaipur area of Rajasthan, is located the Gaddi of the Ramanandi Sampradaya. In the past there was a Mahanta there named “Suryananda,” who was a very powerful and loving devotee. Once he expressed his desire to leave for a pilgrimage and entrust the responsibilities of the Gaddi to his chief disciple, Sri Raghudasa. However, not feeling himself qualified for the task, Sri Raghudasa did not accede. Seeing his will being turned down, Sri Suryananda became angry and cursed him to become a leper. Falling at his guru’s feet again and again, Sri Raghudasa begged to be forgiven for his offense. Sri Suryananda then assured him that he would soon take another birth, and that upon meeting him on the way to Nilachala and drinking the water from his feet, he would be freed from the offense. He further informed that he would have the same scar of a spade slash on his back, by which he could be identified. Having thus pacified Sri Raghudasa, Sri Suryananda started his pilgrimage, and gradually moving towards east, he arrived in Sripat Gopiballabhpur accompanied by 14,000 Naga sadhus. Upon hearing the news of his arrival, Sri Shyamananda Prabhu and Sri Rasikananda Prabhu went ahead and received him with all respect. While spending some time in Sripat Gopiballabhpur and observing the loving service and exclusive devotion that Sri Rasikananda Prabhu offered to Lord Krishna and how he was constantly serving thousands of Vaishnava sadhus, Sri Suryananda became very impressed and developed a strong desire to be born as his son. One day, Sri Shyamananda Prabhu and Sri Rasikananda Prabhu were alone, absorbed in discussing topics about Lord Krishna, and at that moment Sri Suryananda came and expressed his wish to Sri Shyamananda Prabhu. Sri Shyamananda Prabhu then directed him to be born as Sri Radhananda’s eldest son, and thus become Sri Rasikananda’s grandson. With all devotion and a faltering voice, Sri Suryananda again requested that the same scar, which he got due to a spade slash in a fight among sadhus during a Kumbha Mela in Haridwar, be again visible on his back in his next body. Sri Shyamananda Prabhu then replied, “Be it so.”

After that, Sri Suryananda offered his worshipping Sri Sri Lakshmi-Narasimha Shalagrama-shila and a Hanuman flag to the Temple at Sripat Gopiballabhpur and departed towards the holy Nilachala to have darshan of Lord Jagannatha, where he gave up his body and was then reborn as Sri Nayananda Prabhupada, the eldest son of Sri Radhananda Prabhupada.

Years later, realizing that it was time to obey the order of his Gurudeva and leave for a pilgrimage, Sri Raghudasa arrived in Sripat Gopiballabhpur. When he saw the scar of a spade slash on the back of Sri Nayananda, he became very surprised and recognized him as his Gurudeva, and after

drinking the water from his feet, he was immediately cured from his leprosy. Receiving his Gurudeva's blessings and order, he then returned to Galta and ascended the post of Mahanta.

Sri Nayananda Prabhupada was a disciple of Sri Rasikananda Prabhu. Up to the present day, fifteen songs written by Sri Nayananda Prabhupada in Bengali, Oriya and Maithili have been collected. He entered the eternal pastimes on the seventh lunar day of the bright fortnight of the Vaishakha month of 1699 AD. His wife was Srimati Charu Devi, who left this world on the ninth lunar day of the Kartika month. They had three sons, Sri Brajajanananda Prabhupada, Sri Vrindavananda Prabhupada and Sri Utsavananda Prabhupada.

5. Mahanta Sri Brajajanananda Deva Goswami Prabhupada

Born in 1657 AD, he became the fourth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Nayananda Prabhupada. He arrived in Sri Vrindavan by doing a long trip by boat and gladdened the Brajbasis by utilising his divine powers to bring rainfalls all over the area, which was going through a severe and prolonged drought. While doing bhajan in Nandagram, he obtained the Deities of Sri Sri Radha-Kunjabihari, Who are nowadays worshipped in the Sri Sri Radha-Shyamsundar Temple in Sri Vrindavan. Up to the present day, fifteen poems composed by him have been collected, among which is "Sri Sri Radha-Madhavashtaka." He was a disciple of Sri Krishnagati Prabhupada and had three sons, Sri Vichitranda Deva, Sri Bhajanananda Deva and Sri Govindananda Deva. His wife was Srimati Lala Devi, who left this world on the Makara Sankranti day. He disappeared on the twelfth lunar day of the dark fortnight of the Jyeshtha month of 1721 AD.

6. Mahanta Sri Vichitranda Deva Goswami Prabhupada

Born in 1681 AD, he became the fifth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Brajajanananda Prabhupada, and showed exemplary service to the Lord and the devotees. The Muslim ruler in those days became so perplexed by his virtuousness that in 1723AD he ordered that a share of the collected taxes in the kingdom should be given to him to serve the Vaishnavas, Fakirs, visitors and travellers. In exchange, all that he requested was the Mahanta's blessings to have increasing power. Also at that time, the village leaders, landlords and weavers were creating hindrances in the service of the Deity, and the Muslim ruler Sujauddin Khan gave a command to end their tyranny.

Up to the present day, six poems composed by Sri Vichitranda Prabhupada have been collected. He disappeared on the fifth day of the bright fortnight of the Magha month of 1742 AD without leaving any descendant.

7. Mahanta Sri Govindananda Deva Goswami Prabhupada

Born in 1683 AD, he became the sixth Mahanta of the Sri Shyamanandi Gaddi after his elder brother disappeared. His only known written work is a commentary on Sri Rasikananda Prabhu's "Bhagavatashtaka." He left this world on the tenth lunar day of the bright fortnight of the Ashadha month of 1743 AD.

8. Mahanta Sri Vrindavananda Deva Goswami Prabhupada

Born in 1660 AD, he became the seventh Mahanta of the Sri Shyamanandi Gaddi after the disappearance of Sri Govindananda Prabhupada. He was the middle son of the Mahanta Sri Nayananda Prabhupada. The Muslim Emperor in those days, Gaji Abdul Fatah Muhammad Nasir Uddin, issued a document acknowledging the ascent of Sri Vrindavananda Prabhupada on the seat of the Gaddi in Gopiballabhpur and ordered his officers that the same policy regarding the share offered to the Temple should be maintained as before. In exchange, the Emperor only requested the Mahanta's blessings.

Sri Vrindavananda Prabhupada had two sons: the elder was Sri Vaishnavananda and the younger was Sri Subalananda. However, according to another account, he had three sons named Sri Suryananda, Sri Premananda and Sri Vadananda. He disappeared on the third lunar day of the bright fortnight of the Pausha month of 1748 AD.

9. Mahanta Sri Vaishnavananda Deva Goswami Prabhupada

Born in 1685 AD, he became the eighth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Vrindavanananda Prabhupada. The Nawab of Odisha, Main ud-Daula Syed Muhammad, commanded the landlords and officers in Odisha and Bengal to keep on giving a share of the taxes and lands to the Mahanta as previously, in exchange of which he requested his blessings for the prosperity of his kingdom. The Emperor of Delhi in those days, Gaji Muhammad Shah Majaul Mulk, also issued a document to the same effect. Besides these, Sri Vrindavanananda Prabhupada obtained many other documents from the Emperor and his Nawabs.

He was a disciple of Sri Brajajanananda Prabhupada and composed several songs replete with a deep scholarship. He had two sons: the elder was Sri Gokulananda, and the younger was Sri Netrananda. He entered the eternal pastimes on the twelfth lunar day of the bright fortnight of the Bhadra month of 1770 AD.

10. Mahanta Sri Gokulananda Deva Goswami Prabhupada

Born in 1720 AD, he became the ninth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Vaishnavananda Prabhupada. In 1786, the Maharastrian ruler of Odisha, Pandita Rajaram, issued a document allowing him to travel to Puri and have darshan of Lord Jagannatha without having to pay anything. His wife, Srimati Chandana Devi Mata Goswamini, was a disciple of Sri Vaishnavananda Prabhupada. Up to the present day, four poems composed by Sri Gokulananda Prabhupada have been found. He had only one son, Sri Trivikramananda, and entered the eternal pastimes on the seventh lunar day of the bright fortnight of the Bhadra month of 1791 AD. Somewhere it is stated that he also had a brother named Sri Kishorananda.

11. Mahanta Sri Trivikramananda Deva Goswami Prabhupada

Born in 1750 AD, he became the tenth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Gokulananda Prabhupada. Fourteen of his poems in Bengali, Oriya and Maithili have been found so far. His Oriya poem entitled “Sri Vrindavan Pada-kalpa-taru” and his translation of Sri Rasikananda’s “Sri Shyamananda-shatakam” deserve the honour of the devotees. His first wife gave him a daughter named Srimati Radha Devi and soon left the body, after which he married Srimati Draupadi Devi and had another daughter called Srimati Lalita Devi. His second wife also passed away soon, and then he married Srimati Jema Devi, who also gave him a daughter and passed away. He married a fourth wife, Srimati Kumkuma Devi, with whom he had two sons, Sri Madhusudananda and Sri Rama Krishnananda. The former passed away at the age of 22, before the departure of his father on the twelfth lunar day of the Chaitra month of 1827 AD.

12. Mahanta Sri Rama Krishnananda Deva Goswami Prabhupada

Born in 1775 AD, he became the eleventh Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Trivikramananda Prabhupada, in 1827 AD. The British rulers in those days also maintained the same policy established by the previous Muslim rulers favouring the Mahanta. He had two wives: Srimati Vrindavati Devi was the elder and Srimati Udiya Devi was the younger. The first son of the elder wife lived only for six days. The second son, Sri Ananda, lived only for six years. In 1839 AD, she delivered the third son, Sri Sacchidananda. The boy was married to a girl from Remuna called “Kanchana Devi,” with whom he had a son called “Sri Sarveshvarananda” and a girl called “Srimati Chandravali,” but he left the body at the age of 22 in the year 1861 AD while his father was still alive.

Sri Rama Krishnananda Prabhupada also had two daughters with his elder wife: Srimati Chandadevi and Srimati Lavanya. With his younger wife, he fathered Sri Vishvambarananda, Srimati Padmavati, Srimati Tritotpala and Sri Sandrananda. He disappeared from this world on the tenth lunar day of the bright fortnight of the Chaitra month of 1863 AD.

13. Mahanta Sri Sarveshvarananda Deva Goswami Prabhupada

Born in 1859 AD, he became the twelfth Mahanta of the Sri Shyamanandi Gaddi at the mere age of four, as his father, Sri Sacchidananda Prabhupada, had passed away in 1861 AD. Following the ancient tradition, on this occasion, the ruler of Mayurabhanj, Maharaja Srinatha Chandra Bhanjadeva, was there holding the umbrella during the Abhishek ceremony. Being legally nominated by the British government as the guardian of the young child, his mother Srimati Kanchana Devi took charge of the service of the Deities. In 1880 AD, Sri Sarveshvarananda was married to Srimati Tara Devi, daughter of Sri Jagadananda from Remuna, with whom he had two sons, Sri Nanda Nandananda and Sri Shachi Nandananda, and also one daughter, Srimati Lavanga Manjari. She was only eleven days old when her mother passed away on the first lunar day of the Ashadha month of 1890 AD.

Sri Sarveshvarananda Prabhupada was a disciple of Srimati Kumkuma Devi and became very expert in music. Whoever heard him playing the flute would become enchanted. In 1900 AD, he left Gopiballabhpur for a pilgrimage and arrived in the temple of his worshipping Sri Sri Radha-Shyamsundar. After residing there for some days, externally displaying some illness, he attained the dust of Sri Vrindavan on the fourth lunar day of the dark fortnight of the Pausha month

14. Mahanta Sri Nanda Nandananda Deva Goswami Prabhupada

Born on the 20th of the Chaitra month of 1883 AD, he became the thirteenth Mahanta of the Sri Shyamanandi Gaddi at the age of 16, when his father, Sri Sarveshvarananda Prabhupada, passed away in 1900 AD. Because he was too young, his grandmother, Srimati Kanchana Devi, in the capacity of his guardian assumed the responsibility of the service to the Deities. She also became his initiation guru.

On the 30th of the Vaishakha month of 1904 AD, he married Srimati Annapurna Devi, eldest daughter of Sri Nrisimhacharana Dasa from Remuna. Keeping himself as a servant, he managed to improve significantly the situation of all temples and Mathas under the Sri Shyamanandi Gaddi in many respects, and thus contributed to expanding the importance of the whole Gaudiya Sampradaya. Before him, many of the Lord's properties were under debt, but thanks to his expertise, he was able to gather more than one hundred thousand rupees and clear all debts. Up to the present day, twenty-six of the poems composed by him have been found. He had the following children: Srimati Ratna Manjari, Sri Govindananda, Sri Gopalananda, Srimati Rupa Manjari, Srimati Rasa Manjari and Sri Gopala Govindananda. He entered the eternal pastimes at the age of 54 on the 16th of March of 1937 AD (Sri Vamana Dvadashi), in Baripada. He had once said that after his demise people would know the importance of the loin cloth he was wearing. His words proved true when on his cremation pyre, to the astonishment of all present, his loin cloth did not catch fire.

15. Mahanta Sri Govinda Gopalananda Deva Goswami Prabhupada

Born in 1908 AD, he became the fourteenth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Nanda Nandananda Prabhupada, in 1937 AD. In 1928 AD, at the age of 19, after completing his studies in Oriya, Bengali, Sanskrit and English, he married Srimati Lakshmi Priya Devi, daughter of Sri Akshaya Narayana Patnayak from Remuna. He served Sri Sri Radha-Shyamsundar with all devotion and managed the temples and Mathas very nicely. He received initiation in the Sri Krishna-mantra from his father. Up to the present day, twelve of the poems composed by him have been found. Taking a vow to satisfy Lord Chaitanya's wish and preach, he republished important books like "Sri Bindu-prakasha," "Sri Radha-Govinda Kavyam," and "Sri Shyamananda-shatakam." Without any doubt, his uncommon devotion to the service of the Lord is an example to be followed. He entered the eternal pastimes on the Vijaya Dashami of 1960 AD, leaving only one daughter, Srimati Mandakini.

16. Mahanta Sri Gopala Govindananda Deva Goswami Prabhupada

Born in 1918 AD, he became the fifteenth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his elder brother, Sri Govinda Gopalananda Prabhupada, in 1960 AD. During his days, the properties and lands of most temples all over India were being usurped by the government, on account of which he faced many difficulties to maintain the service and worship of the Deities. By struggling in

many ways, he managed to carry on the same standard of worship. Neglecting his personal comfort and happiness, he managed very nicely all the temples and Mathas, by which his genuine devotion can be recognized. He was conversant with many scriptures and was an expert musician. He published and reprinted many Gaudiya Vaishnava books. On the occasion of the 500 years of the appearance of Lord Chaitanya Mahaprabhu, he went on foot from Sripat Gopiballabhpur to Sri Nilachala accompanied by groups of kirtana and many devotees. He married Srimati Dakshaja Sundari Devi, daughter of Sri Chandrashekhara Dasa from Medinipur, with whom he had five sons and six daughters in the following order: Kamala Manjari, Sri Krishna Keshavananda, Purnima Manjari, Sri Radha-Govindananda, Krishna Manjari, Sri Shyamasundarananda, Sri Krishna Gopalananda, Radharani Manjari, Anuradha Manjari, Sri Brajagopalananda and Subhadra Manjari. He was an avowed preacher of love for the Holy Name during his whole life until entering the eternal pastimes on the 17th February of 1987 AD. Before departing, he appointed his well-qualified sons to take charge of the temples and Mathas under the Sri Shyamanandi Gaddi all over India, and thus improved the standard of service offered to the Lord.

17. Mahanta Sri Krishna Keshavananda Deva Goswami Prabhupada

Born on the 26th November of 1948 AD, he became the sixteenth Mahanta of the Sri Shyamanandi Gaddi after the disappearance of his father, Sri Gopala Govindananda Deva Goswami Prabhupada, in 1987 AD. Keeping Sri Shyamananda Prabhu's thoughts and ideals in first-place, his many efforts on behalf of the Vaishnava Dharma are very praiseworthy. Since he became the Mahanta, there was great progress in the renovation and cleansing of all ancient temples and Mathas under the Sri Shyamanandi Gaddi.

On the occasion of the 400 years of the appearance of Sri Rasikananda Deva Goswami Prabhu in 1991 AD, he organized a huge 21 day festival in Gopiballabhpur, which was attended by many hundreds of thousands of devotees, which resembled the Rasa Festival held by Sri Rasikananda Prabhu in 1621 AD. In 2009 AD, to improve the standards in the holy shrines of Lord Chaitanya Mahaprabhu's associates situated all over India, Sri Krishna Keshavananda Deva Goswami Prabhupada organized the first meeting of Mahantas in Gopiballabhpur, which was very inspiring to all Vaishnavas. Besides that, in 2005 AD, on the occasion of the 425 years of the appearance of Sri Rasikananda Prabhu, he organized another huge festival, in which Lord Chaitanya Mahaprabhu's paduka (wooden slippers) served at the Sri Vishnupriya Temple was brought from Navadvip and taken on parikrama around Sripat Gopiballabhpur followed by twenty to twenty-five thousand people.

Famous in all the three worlds, the ancient temple of Sri Sri Radha-Shyamsundar (16th century AD) is now undergoing renovation. Your cooperation in this important work is very much required.

Estimated budget for the renovation

1. Construction of a Simha-dwar (gate) at the main entrance	Rs 25,00,000
2. Renovation of the main temple	Rs 20,00,000
3. Construction of the temple dome	Rs 50,00,000
4. Construction of a roof in front of the Jagamohana	Rs 25,00,000
5. Covering the north wall with stones	Rs 3,00,000
6. Garden	Rs 15,00,000
7. Construction of a roof above the courtyard	Rs 1,00,00,000
8. Covering the parikrama path with iron bars	Rs 30,00,000
9. A godown for the Deities	Rs 10,00,000
10. Hall for taking prasada	Rs 20,00,000
11. Goshala	Rs 5,00,000
12. Guest House for devotees	Rs 2,00,00,000
13. Accommodation for temple servitors	Rs 12,00,000
14. Construction of a temple where the anklet was found	Rs 2,00,00,000
15. Carving deities of the Eight Sakhis	Rs 80,00,000
16. Eight gardens for the Eight Sakhis	Rs 1,00,00,000
17. Marble floor	Rs 10,00,000
18. Enclosing iron bars	Rs 1,30,00,000
19. Accommodation for Mahantas	Rs 11,00,000
20. Kitchen for the Deities	Rs 17,00,000
21. Stage and basement	Rs 18,00,000
22. Accommodations for pujaris	Rs 3,00,000
23. Bathroom and toilets for visitors	Rs 5,00,000
24. Covering the walls of the parikrama path with stones	Rs 7,00,000
25. Construction of a hall on the second floor	Rs 4,00,000

Grand Total	Rs 11,00,00,000
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Your donation for the construction and renovation is income tax exempt.

Regular timings of Arati and darshan at Sri Sri Radha-Shyamsundar Temple

	Arati Timing	Darshan Timing
Mangala Arati	4.00 a.m.	4.00 a.m. to 4.15 a.m.
Dhupa Arati	8.15 a.m.	
Shringara Arati	10.30 a.m.	
Rajabhoga Arati	11.30 a.m.	11.30 a.m. to 11.45 a.m.
Dhupa(gwal) Arati	4.15 p.m.	4.15 a.m. to 8.00 p.m.
Sandhya Arati	6.00 p.m.	
Auliya and Bhoga	8.00 p.m.	
Shayana Arati	9.00 p.m.	9 p.m. to 9.05 p.m.

The timings are subject to change according to the sunset and the season.